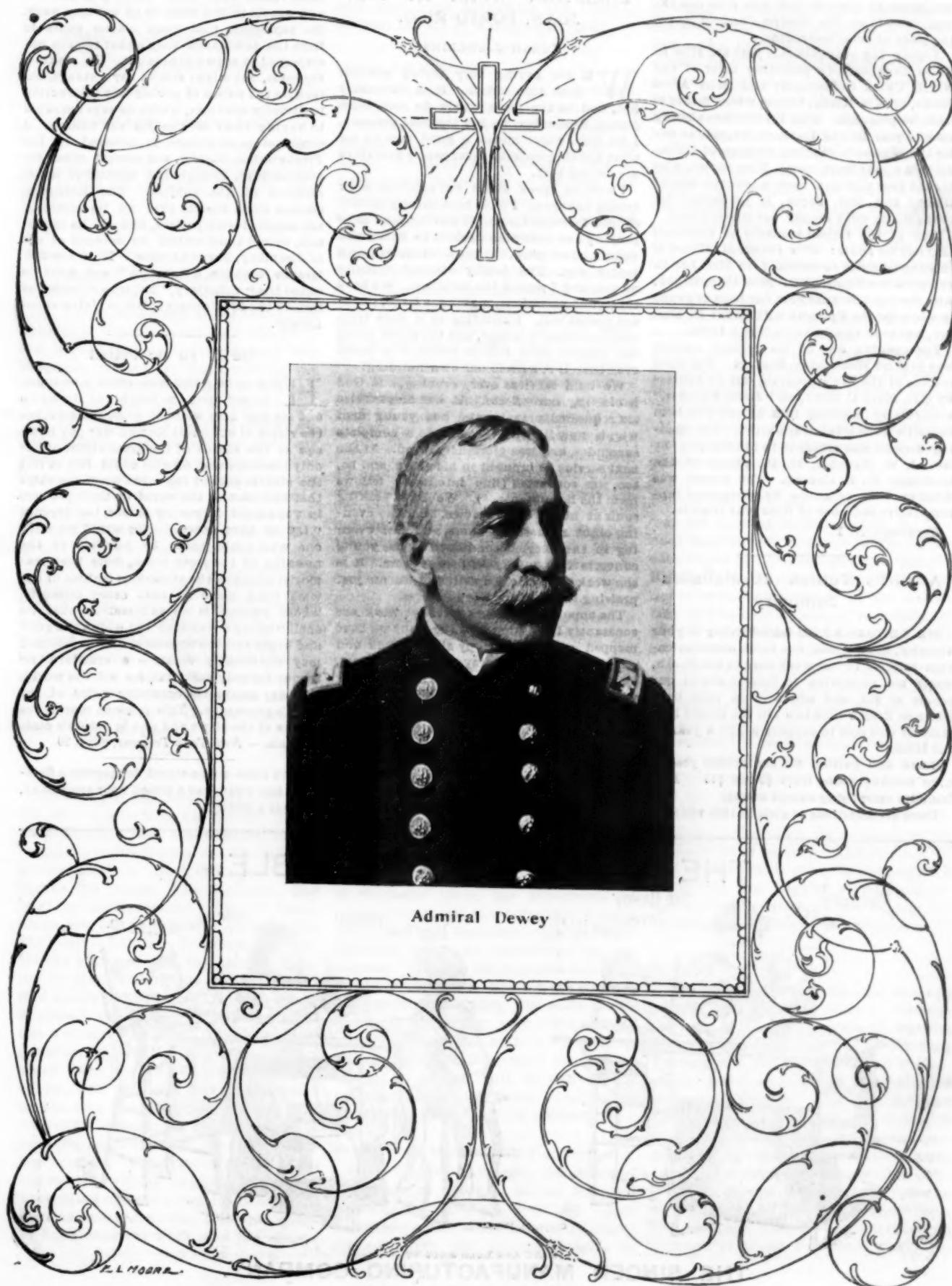


W Baldwin 150 5th Av

Zion's Herald

WEDNESDAY, OCTOBER 4, 1899



Admiral Dewey

F. L. MOORE

THE FOLTS MISSION INSTITUTE

RUTH E. ROBINSON.

A YEAR full of promise for the Folts Mission Institute, Herkimer, N. Y., is that which has just begun, the seventh in its history, though the death of Mrs. George P. Folts, the founder, is a loss still deeply felt by the faculty and the students who knew her. The personnel of the faculty is the same as that of last year with one exception — Miss Ida Evelyn Canfield takes the place of vocal instructor.

Among the students this year are Miss Li Bi Cu, daughter of a presiding elder of the North China Conference; and Miss Anna Stowe, of Kiu Kiang, China, whose father is a native preacher. Miss Li, who has already spent a year in the Institute, expects to enter the Woman's Medical College of Philadelphia a year from now. Miss Stowe, who for the past year has been under the care of Bishop and Mrs. Joyce, is preparing for evangelistic work among her countrymen.

Two of the former students of Folts sail this fall for India: Miss Jennie M. Moyer is to go to Calcutta as assistant to Mrs. Lee in her work for Hindu girls. Miss Clara Organ, who during the past year has been engaged in work for the Epworth Settlement in Boston, has been appointed to North India.

The opening day of the present session was held on Wednesday, Sept. 13. The chief feature of the day's program was an address by Mrs. Mary C. Nind, on "Jesus Satisfies," a singularly inspiring talk by one who is in herself a wonderful inspiration. The opening sermon was preached in the evening by Rev. J. W. Hancher, D. D., pastor of the Herkimer M. E. Church. The chapel was filled on both occasions by a large and representative audience of Herkimer friends.

Herkimer, N. Y.

A Girl's Tuition at Mallalieu Seminary

MR. EDITOR: A kind friend living in your vicinity, having read my brief communication relative to our work here in the South, wrote me, promising to furnish one of our rooms at \$25, and added: "In your next letter to ZION'S HERALD tell the people how much it will cost to support a girl a year in the Home."

Board and tuition for the school year of nine months costs from \$37 to \$45. This includes everything except books.

There are hundreds of girls in this vicinity

who, if they could be helped on educational and domestic lines, would be a blessing to all their companions and assist greatly in extending the kingdom of our Lord in this South country. I would be glad to answer any questions concerning this work.

(Rev.) GEO. M. HAMLEN.
Kinsey, Henry Co., Ala.

CHRISTIAN WORK AT SAN JUAN, PORTO RICO.

ZERAH C. COLLINS.

WE are having very trying weather here this month. It is extremely hot, and as the trade-winds do not blow during September, we feel the heat severely. I am well, which means a good deal to me after fighting malarial fever nearly eversince my arrival here.

I want to speak about our spiritual work among the men. I have been greatly handicapped for room for gospel services, and after praying and planning decided to fit up and use our court-yard, but the Lord opened up a better way. The family directly opposite moved, and I rented the building. We have taken out partitions, making a large, pleasant gospel hall. Extending as it does from court to street it is cool, and the street being but twenty-three feet in width, it is better even than if it were in our own building.

We hold services every evening, and God is blessing our efforts. At our first service six requested prayers, and one young man who is now ill with fever made a complete surrender, and was gloriously saved. At the next service he brought in his chum, and he, too, was converted (fine intelligent fellows from the hospital corps). We have seeking souls at nearly every service. Sunday evening eight requested prayers, and last evening in the service conducted by the young converts two more asked for prayers. It is the work of the Holy Spirit, and we are just praising the Lord for His goodness.

The opportunities for aggressive work are constantly increasing, and the plans we have mapped out will occupy all my time and strength. Morning prayers, Bible classes, daily Gospel service, meetings on board our vessels as we have permission, and work among the three hundred American mechanics who are coming in October to work on the new navy yard, hospital visiting, and the regular routine of detail work, will call for health and wisdom. Will not you who are interested in our soldiers and sailors pray often that God will give me both, sup-

plemented with a deep love for the souls of these men?

September 11.

Unemployed Ministers

A CONGREGATIONAL clergyman dips into the discussion as to unemployed ministers to say that there are five hundred clergymen of the Congregational body — more rather than less — seeking pastorates and unable to find them or to get any work. He represents that when classes come in from the seminaries they either remain unemployed or crowd others out. He makes a vigorous, one might almost say a savage, attack on the policy of giving free instruction to divinity students, which he says amounts to buying their service for the church. A similar state of things is revealed in the Presbyterian, Baptist, and several other denominations, though the testimony is not uniform on the subject. The Methodist Church alone reports that all its churches are supplied with pastors, and all its ministers, except those retired on account of age or disability, have churches. It is the difference between a "system" and what is called the "voluntary," but would better be termed the involuntary, plan. — Universalist Leader.

He Is To Be Pitied

HE is to be pitied who could stand unmoved upon the heights of Riverside and see and hear without profound emotion the victor of our latest foreign war pay homage at the shrine of the great victor of our only intestine war, or who could fail to feel the significance of the scene when the ships that had startled the world by their prowess in war passed in review before the legend, "Let us have peace." Nor would we envy one who could today be heedless of the meaning of the scene when, from that memorial of peace, the victorious legions of our wars shall move to that other memorial whose purport is an exhortation that we shall "set up a standard" to which the good and brave and the oppressed and persecuted may confidently repair — a standard no longer for only self, but for all the world. This day marks the crowning point of the week's pageantry. This pageant marks the climax of the city's and of the nation's ceremonial. — New York Tribune, Sept. 30.

With some men a closed door seems a finality. But what does a closed door amount to, if it has a latch?

THE SINGER CABINET TABLE.



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CHARLES PARKHURST, Editor.

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All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

Filipinos Again Escape

The alacrity with which the Filipinos thwart all attempts to entrap them, was again shown in the capture of Porac, last Thursday. Gen. Lawton sent troops to the northwest of Calumpit and San Fernando, while Gen. MacArthur moved to the westward, sending Gen. Wheeler to take position where he might intercept the insurgents as they retreated. The country was cleared for about six miles, and then the Americans attacked Porac and drove the enemy from the trenches. The town fell into our hands, with only five men wounded, but the fleeing Filipinos passed between the two forces, hidden by the grass which is said to be twelve feet high, and escaped. By adding Porac to our lines, we have a new base of operations, and the left flank of our northern army will be no longer exposed. Like the most of these contests, there was a running fight with the enemy, feeble resistance on their part, even when behind trenches, and a dexterous dodging of the most carefully placed traps for them.

American Troops in Yokohama

The Oregon Volunteer Regiment was the first to return to the United States from Manila. They came direct to San Francisco through tropical latitudes, and arrived there in much the same condition as the troops from Santiago. The next regiment returned by way of Yokohama, staying in that city several days. They arrived in San Francisco, and, although they had seen the hardest fighting in Manila, their fine condition elicited shouts of applause. The transports appeared suddenly in Yokohama without a word of warning. The Japanese government sent for extra police, but these were not needed. The behavior of the 12,000 men who have since been in the city has been remarkable. The American community, numbering forty families, has done much for the returning soldiers. Headquarters with reading matter, writing materials, etc., have been fitted up, and home-made food has been on sale there. The American women have done the work, and the Amer-

ican men have furnished the money, without the aid of a single foreigner.

Putting Down the Mob

Gov. Candler of Georgia was brave enough to say that he would put an end to mob rule, and fair-minded enough to declare that the Negro has rights in which he must be protected. He is really doing something to readjust the relations of the two races. His reception of Mr. Booker T. Washington, in Atlanta, a few days since, is a promising step in advance. "Your work," the Governor said, "will aid me in putting down the mob in the South." This is well. It is the mob, and not the Negro, that menaces that part of the land. Mr. Washington speaks wisely and well. In word and deed he is alike sincere. At Atlanta he said: "Almost the whole problem of the Negro in the South rests itself on the fact as to whether the Negro can make of himself such a valuable factor in the life of the South that he will not in any large degree seek privileges, but they will be conferred upon him." It is for the Negro to follow the lead of those who seek to make the most and the best of him. Many of his rights he must win over again by intelligence and industry. His morals and his habits must be of his own making. These will help him to his rights.

Southern Cotton Mills

Cotton manufactures in the South have increased in proportion to the cotton crop. This year's crop exceeds that of last year by 45,000 bales. In the last year the whole Northern region of the United States has gained 50,000 spindles, while the Southern region has gained 300,000. There are now 414 mills in the South which consume in a year 1,400,000 bales — twice as much as they did five years ago. In addition to the cheapness of Southern labor, the abundance of water-power, and the opportunity for a ready market, Southern cotton manufacturers have an advantage in the climate. There is the requisite humidity in the atmosphere and a more equable temperature, allowing the mills to be operated the entire year. With these advantages, cotton mills in the South will go on increasing until the manufacture of cotton will be one of the principal industries there, if, indeed, it does not become the chief industry.

Havana under American Rule

Gen. Ludlow's report, as Military Governor of Havana, shows the improvements made in that city under American rule. When he arrived there, Dec. 21, 1898, the Spaniards were in

nominal control of the whole island, with the exception of the province of Santiago. As they withdrew the Cubans rushed in, bringing noise, confusion and disease. Law and order were endangered, sanitation was ignored, the hospitals were destitute. The police fled before the Cubans, and the conditions were in the highest degree favorable for an epidemic. Before leaving the United States Gen. Ludlow had made a list of the leading Cubans whose counsel he proposed to seek. The sanitation of the city was begun Jan. 2, and the first Cuban civil administration was installed Jan. 14. A rural guard protected the city from outside dangers, and an insistence that the city should be clean saved it from an epidemic. The report covers the last six months of the fiscal year ending June 30, 1898. In the number of deaths from yellow fever it shows the lowest average, month by month, for nine years. Cleanliness, disinfection and isolation were the chief agents in producing this result.

Sabbath Desecration and Divorce

In his opening address before the annual convention of the New York Diocese of the Protestant Episcopal Church, Bishop Potter spoke of the "wide decay" of the observance of the Lord's Day and its secularization, especially by people with abundant leisure; and also of the decay of family integrity as evidenced by the immense number of divorces. Changes in the canon concerning divorce were proposed last year, and the evil has grown so rapidly that new legislation in this direction is almost sure to be enacted. The facility with which the marriage relation may be taken on and put off, the lax and vicious legislation of so many of the States, particularly the older ones, are menaces to the foundations of society. The attempt of the High Church party to compass the defeat of the regular standing committee, as a rebuke to the Bishop for ordaining Prof. Briggs, did not succeed.

Increasing Treasury Receipts

Since July 1, the Government has received \$860,051 more than it has expended. With the exception of \$3,000,000 received from the sale of the New York custom house property, all the receipts have come from the routine sources of income. The war revenue shows an increase of about \$5,000,000 over the amount received for the corresponding period of 1898; while the receipts from customs are more than \$8,000,000 in excess. The internal revenue now amounts to more than \$1,000,000 a day, and the customs are yielding an average of about \$660,000. These in-

creasing revenues give promise that, unless the war expenses are unexpectedly large, it will be necessary to add little, if any, new taxes to the present list. Economy and not revenue will commend itself to the coming Congress.

Farmers in Conference

The National Farmers' Congress opened in Boston on Tuesday. It has for its one object the advancement of the agricultural interests of the whole country. It is not a political body, it does not seek to develop the social side of the farmer's life, and it has thus far conserved the best interests of the farmer during the eighteen years of its existence. It is strictly national in its character. Its delegates are appointed from every congressional district, with two at large who are named by the governors of the several States. The meeting in New England should command the attention which the importance of the subject demands. New England farmers are not as prosperous as their brethren in other States, and if there is anything helpful to be learned, the Congress affords an excellent opportunity.

Oberlin M. Carter

In the early forenoon of the day when Admiral Dewey received his tremendous ovation in New York, a well-known officer of the army was taken from the same city and locked up in a cell on Governor's Island preliminary to a term of five years in the penitentiary at Fort Leavenworth, Kansas. This officer was Oberlin M. Carter, a captain in the Engineer Corps of the army, who had had brilliant opportunities and was one of the most popular men in the service. A little less than two years ago he was recalled from London, where he was serving as military attaché, to answer to the serious charge of conspiring to rob the Government of \$1,720,000 in connection with the improvements of Savannah Harbor. Early in January, 1898, a court martial assembled for his trial. Four months later it adjourned, having found him guilty and having sentenced him to be dismissed from the army, to pay a fine of \$5,000, to undergo five years' imprisonment at hard labor, and to have his sentence published in the local newspapers of his own State. Until last Saturday this sentence remained unexecuted. Great pressure was brought to bear on the President to set aside the findings and the sentence. The records were reviewed by such distinguished lawyers as Geo. F. Edmunds and Wayne McVeigh, but after sixteen months of delay the President approved and confirmed the sentence. The case has attracted wide attention and much comment.

Pillage after Shipwreck

On the morning of the 21st ult., the steamer Sootsman was wrecked on the shores of the Straits of Belle Isle. Fifteen of the passengers were lost in their attempts to land. The sufferings of the remaining 250 men, women and children, scantily clad in a freezing atmosphere, half starved and panic stricken, were intense. The stranding of the ship, and

the sufferings of the passengers in consequence, are events occurring in the natural order of things, and call only for sympathy. The conduct of some of the members of the crew, in entering upon a wholesale attempt at pillage and robbery, calls for the severest condemnation. On their arrival in Montreal, last Monday, twenty-three of them were arrested, and proof of the charges against them was found in their possession. They narrowly escaped being thrown into the river by the infuriated lookers-on, and unless the heaviest penalties of the law are speedily inflicted upon these robbers of women and children, English justice will suffer reproach. It is due the owners of the Sootsman to say that these pirates were new men, picked up as opportunity offered, on account of the strike of English seamen which has crippled so many lines.

On the Verge of War

While hostile operations have not actually begun in the Transvaal, it is morally certain they will not long be delayed, unless the unexpected happens. During the last few days telegraphic communication has been interrupted, and this is said to be caused by the cutting of the lines by the Boers in order to conceal their movements. No overt act has been committed at this writing, by either side, and while, from a military point of view, it would be the best policy for the Boers to make an attack before the British forces have been marshaled, it would afford the English Ministry an opportunity to claim that they acted only on the defensive. The Transvaal mobilization has been rapid and comprehensive. The Boers are mightily in earnest, and the Orange Free State will undoubtedly side with them. The British give a broad definition to the word "suzerainty," and their claim, if granted, would make the sturdy little Dutch Republic only a province of the empire. The Cabinet did not meet as anticipated, and the explanation is that the Ministry is waiting further developments. The Queen will soon hold a privy council at Balmoral, and Parliament will probably be summoned a little later.

Yacht Racing Extraordinary

In 1851 the yacht America won the prize cup offered in England for the fastest sailing yacht. Her sailing qualities as developed in that celebrated race were long the wonder and admiration of both countries. Nineteen years later a contestant for the cup appeared in American waters, and was defeated. The same result followed the attempts made to recapture the cup in 1871, 1876, 1881, 1885, 1886, 1887, 1893 and 1895. Nothing daunted by this long series of defeats, Sir Thomas Lipton has brought over the Shamrock, which will this week contend with the Columbia for the possession of the famous cup. The British yacht is a reproduction on American lines, and the contest promises to devolve very largely on the question of good seamanship. If the cup is destined to return to England, after so long a sojourn in this country, there will be some satisfaction in the fact that there has never

before been a contestant to whose custody the Americans would rather deliver it than to Sir Thomas Lipton. The indications point to his defeat, and the confidence of the Americans in the Columbia has lost nothing since the two yachts appeared and were compared.

Brazil and Its Coffee

Some recent statistics in regard to the annual production of coffee show the importance of this crop to Brazil. The estimates for the year ending with next June place the crop at considerably more than one million tons, and of this enormous amount nearly seven hundred thousand tons is credited to Brazil. From the port of Santos alone it is predicted that 396,750 tons will be shipped. No other country in the world has anything like as large a yield. Next to Brazil comes Mexico and the Central American States with about 100,000 tons. Venezuela and Colombia supply about the same amount, and from the West Indies the indications are that about 37,000 tons may be expected. As the total crop in Java will not exceed 45,000 tons, the most of our "Java coffee" is likely to come from South America. Although the coffee crop is such an important one, the fluctuations, both in quantity and price, are very considerable.

Events Worth Noting

Key West has had nearly eight hundred cases of yellow fever up to date, with forty deaths; about thirty new cases are being reported daily.

The American barque Tillie Baker arrived last week at Hampton Roads with such parts of the Maine's armor as could be removed by divers.

At a special meeting of the stockholders of the Portland, Saco & Portsmouth R. R. Co., it was agreed, by a vote of 5,469 to 10, to sell the road to the Boston & Maine.

Nations are still experimenting with submarine torpedo boats. The Holland has recently had another successful trial, and now France has ordered the construction of four new ones at Rochefort.

It is stated on good authority that there will be four departments in the Philippines — two in the Island of Luzon, one of which will include Manila and its environs, and the other in the northern part of the island; one for the Visayan group, and another for the Sulu group. Each department will be under the command of a brigadier general.

The Delaware, Lackawanna & Western R. R. Co. has introduced the system of lighting its suburban coaches with electricity. This has already been done on some of the Western roads for through trains, but this is the first instance of its use on suburban lines. The light is from a dynamo fastened to the axles of the car.

At the exhibition of automobiles to be held in Chicago there will be an automobile gun-carriage, on which is mounted one of the finest guns the Government possesses. This gun is loaded by the momentum of the recoil. It shoots 400 bullets a minute, has a sight range of 2,000 yards, and a firing range of 4,000 yards when the gun is elevated.

DISCOURAGED IN PRAYING

GOD'S people need encouragement. Many a good man or woman has been compelled to fear that prayer is of no avail. Because the thing for which they have asked has not been given, they have restrained prayer, even if they have not cast off the fear of God. Sometimes it comes about that we do not receive because we ask amiss. We do not pray in harmony with the will of God, and so our prayers are not answered. Sometimes it is for our best good and God's greatest glory that we should not have the things we ask. This will apply especially to earthly and temporal things. It would be so easy, we think, for God so to direct our minds that we might escape financial losses, and that all our business enterprises should be at least fairly successful. Yet we know that to many of the best people, generous people who are most liberal supporters of all Christian institutions, reverses in business come as a constant experience. They pray for success, and work most diligently and honestly, and yet success is never achieved. There can be but one explanation of this: God sees in His infinite wisdom and love that poverty is far better for these good people than riches, and so He denies their requests.

Again, how often the death-angel comes to Christian homes, and despite all cares and prayers and love, one after another of the household is claimed until, it may be, the father, bereft of wife and children, is left desolate and alone. Every pastor has seen similar cases. Prayer has been offered most sincerely and earnestly, and yet the work of the destroyer has gone on. While we write we have in mind a most lovely family of four children. One after another was taken away, and at last the wife followed the children. The father did in each case all that love could prompt and ample means could supply; and, besides all this, he prayed most earnestly for the life of each; but it was of no avail. His heart and faith utterly failed, and he came near giving up all thought of prayer. In such a case it takes a great deal of faith to look up into the face of the Heavenly Father and say, "Not my will, but Thine, be done!" And yet it may still be true that in all this sad and bitter experience the ever-blessed God was doing the very best for each member of the family. Death is by no means the worst thing that can happen in our earthly experiences. We must wait until we can see as we are seen and know as we are known before we can at all venture to fathom the mysterious events of this earthly life.

In any case, we should never distrust God. He loves His children, and will suffer no harm to come to them. If there be seeming harm, He will make even the wrath of man to praise Him and the remainder of wrath He will restrain. We need not cease to offer our supplications to the Father of all mercies. He knows all our needs, and though stripped of every earthly good, we may still be sure that we are not forgotten. Whatever God may do in the way of

providential administration will be absolutely right. Darkness may be round about His throne, but Infinite Wisdom makes no mistakes, Infinite Power cannot be thwarted, and Infinite Love will do all that needs to be done for the help and comfort of those whose faith can claim the all-embracing promises which are now, as ever, "yea and amen in Christ Jesus."

Therefore every Christian may say: "Although the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls, yet will I rejoice in the Lord, I will joy in the God of my salvation." Though all riches take to themselves wings and fly away, though friends and loved ones pass away, leaving our broken hearts to mourn their loss, though health and strength may fail, yet surely God will be our portion, and we may still pray to Him in the unfaltering confidence that the light of eternity will prove to us that God heard and answered our prayers when it did not seem that He heard us at all.

A TIMELY AND WHOLESOME WARNING

THE Rev. John Watson (Ian MacLaren) is a great admirer of America, and has expressed enthusiastic praise for so many things which he saw on his late visit here, that when he feels driven to raise a note of warning in regard to one grave fault, we can do no less than listen as to the faithful wounds of a true friend. In a recent number of the *British Weekly* he writes two or three columns about "The Shadow on American Life." What is that shadow, in his opinion? He calls it "the strength of the secular spirit, or the tendency to give an undue place to the value and influence of wealth." He admits that there is no country which is blameless in this matter, but he seems to have been deeply impressed with our bad pre-eminence in it. He says: "The friendly visitor to the United States, who is proud of her achievements and delighted by her brightness, stands aghast at the open and unabashed front of secularity." He speaks especially of two spheres of life where the secular spirit ought to be kept in check, and where it seems to one visiting our shores that it has a very dangerous influence. One is politics, and the other is the church of Christ. He well says: "If the church is anything, it ought to be unworldly, since it was founded as a spiritual society and to be a home for the soul. There is no place where the subordination of the material to the spiritual ought to be so strictly in force, and where the domination of the former is so scandalous. It becomes little short of a religious disgrace that a rich man, because he is rich and for no other reason, should be able to bully a minister, and practically give him notice to quit."

These few sentences, which are about all that we can make room for, will indicate sufficiently, perhaps, the drift of

the article. We believe it is timely. Dr. Watson has not exaggerated matters or raised a false cry. The secular spirit, the greedy grasping after money, the weighing everything in a balance of gold, the measuring of ministers by the amount of salary they can secure, the estimate of success from a financial standpoint purely, the readiness to enter into questionable transactions for the making of pecuniary profit — these things are alarmingly common among us, and multitudes in high places are ready both to defend and practice them. Recent occurrences have pointed and emphasized the lesson. It is important that every one who can influence public opinion do something to purify it in this particular, and raise a higher standard of unworldliness in the church.

PERSONALS

— Bishop Taylor, who has been visiting his brother at Wrightsville, Pa., has returned to Palo Alto, Cal., to spend the winter with his son, Rev. Ross Taylor.

— Principal Booker T. Washington, of Tuskegee Institute, will deliver one of the chief addresses at the Southern Industrial Convention at Huntsville, Ala., Oct. 10-14.

— Bishop Hartzell expected to remain in southern Africa until October, then to go up the east coast and return to Liberia in January, and to the United States in April.

— Rev. Dr. Frank Crane preached the sermon at the quarterly convocation of the University of Chicago, Sunday evening, Oct. 1.

— Rev. S. A. Beck has reached Seoul, Korea, and taken charge of the mechanical department of our publishing house.

— Dr. Sheldon Jackson pledges \$50,000 towards a Presbyterian College in Salt Lake City, Utah, on certain conditions which will doubtless be met.

— Rev. I. H. Correll, D. D., long a missionary in Japan, has withdrawn from the service of the Missionary Society, and will take a charge in a home Conference.

— If Mr. Samuel Alexander McKenzie, who was living in Wilbraham in 1862-'64, will communicate with the editor of this paper, he will learn of something to his advantage.

— Mrs. C. F. Allen and her daughter, Miss Isabel S. Allen, have broken up their home in Portland, Me., and will spend the winter with the son and brother, Prof. C. M. Allen, of Pratt Institute, Brooklyn.

— Mrs. Archibald Little, wife of the British consul at Hankow, and founder of the anti foot-binding society known as the "Heavenly Foot Society," returned to China in September, and continues her beneficent work from pure love of humanity.

— As we go to press, Miss E. L. Knowles, of India, now in this country on furlough, gives us the following: "Arcadia Girls' School, Darjeeling, India, lost in landslide, which occurred Sept. 26, and five of the children of Rev. and Mrs. D. H. Lee perished."

— Rev. Ernest B. Lavalette is under appointment by the Missionary Board to go to India in response to the call of Bishop Thoburn. Mr. Lavalette is an ordained deacon, a member of Baker Memorial Church in this city, an alumnus of the college department of Boston University, and for two years a member of the Theological School. He is a young minister having much force of personal character and a thorough consecration to the work for which he is

well prepared and finely adapted. He sails for New York, Oct. 21.

— Rev. Dr. and Mrs. Herbert Welch, of Middletown, Conn., have returned from their tour abroad.

— President Crawford was elected a General Conference delegate on the first ballot at the Erie Conference last week.

— By the will of the late John H. Sessions, of Bristol, Conn., the sum of \$25,000 goes to Wesleyan University. The gift is made without conditions.

— Rev. George S. Broadbent, an honored member of the Philadelphia Conference, pastor of Cheltenham Church, died at that place, Sept. 25.

— Rev. Dr. Francis D. Blakeslee was inaugurated president of Iowa Wesleyan University, at Mount Pleasant, Iowa, on the 30th inst., with fitting ceremonies.

— At the recent session of the Illinois Conference, President E. M. Smith, of Illinois Wesleyan University, was invited to transfer his membership to that Conference.

— The Chicago Tribune says that the chair of systematic theology in the University of Chicago has been informally offered to Dr. E. Benjamin Andrews, superintendent of the Chicago public schools.

— We are gratified to note, in last week's *Northwestern Christian Advocate*, that Dr. Arthur Edwards, in answer to interested inquiries from many friends in regard to his health, says that he "has not been as well for a decade and a half."

— Hon. Amos L. Allen was nominated for Congress by the Republicans of the First Maine District, in convention last week. In his acceptance he spoke in favor of supporting the President in the prosecution of the war in the Philippines. Mr. Allen was private secretary to ex-Speaker Thomas B. Reed.

— Dr. Geo. K. Morris, of the Boston Theological School, is quoted as saying: "Did you ever hear Dr. T. C. Iliff? Seems to me that God said, 'Let me see what I can make;' so He gathered together twenty-five whirlwinds, condensed them into a bifurcated thunder-storm, placed a heart in it and said 'Now go,' and he has been going ever since."

— Mr. and Mrs. Charles T. Preston, of Willington, Conn., celebrate the twenty-fifth anniversary of their marriage at their residence, "Maple Corner," Oct. 7. ZION'S HERALD, with a host of appreciative readers who have become familiar with Mrs. Annie A. Preston's contributions to the religious press for many years, proffers cordial congratulations on this auspicious anniversary occasion.

— Ex-Gov. Pattison of Pennsylvania, well known and greatly honored and beloved by the Methodist Episcopal Church of which he is a distinguished member, is quoted as saying last week: "My duty as an American citizen commands my support of the country's President at this juncture. When the President said in his Pittsburg speech that the Philippines were just as much American soil as was Texas or Alaska, he spoke the truth."

— Dr. and Mrs. Thirkield, of Atlanta, Ga., gave two very notable addresses on work in the South at the session of the Erie Conference. Mrs. Thirkield's rapid and accurate utterance and her swift and graphic generalizations recalled to many minds a mental picture of her father, the late Bishop Gilbert Haven. Dr. Thirkield, who has been lecturing at Chautauqua and elsewhere during the summer, returned with his family to their home at Gammon Theological Seminary last week.

— Bishop McCabe was presiding last week at the Iowa Conference enswathed in blankets. Bishop Merrill, who had helped him

in cabinet and presidential work the preceding week, was called to Chicago by the illness of Mrs. Merrill. Bishop Goodsell took his place at the Central New York Conference until he could be spared from his wife's sick-room. Eleven Conferences were in session last week, and every Bishop in the country was presiding at some Conference.

speed and assure them of their prayers and sympathetic remembrance.

The serene soul is lord of destiny. It fears least of all the thing that may happen, knowing that there resides within itself a potential destiny that is superior to mere events.

Rev. Florus L. Streeter, of Washington Park Church, Providence, R. I., sends this calm but forceful message: "Permit a younger brother to join the 'doctors' in the importunate plea for a *Christian* ritual. It must be changed if it is to be used at the burial of the saints. A long time we have been obliged to substitute for the doleful sound from the tomb the angel voices that make up the chorus of the Easter revelation; but let us have the abundant material prepared for general use in an acceptable, acknowledged ritual. We will 'keep calm,' but keep the issue in sight. Let us have a ritual that is easily comprehensible by the people, clear of obsolete theology, with more of life, sunlit. We have here another living question worthy the championship of ZION'S HERALD."

The Michigan Christian Advocate of last week says: "Bishop Ninde has called the General Cabinet of the Epworth League to meet in Toledo, O., Oct. 24. This is as early as the Bishop's other engagements will permit. The call will give general satisfaction. Matters that have agitated the church for weeks past will be reviewed, and, as we believe, wise conclusions will be reached." The members of the Cabinet are: Bishop Ninde, president; Revs. W. I. Haven, D. D., Rev. E. M. Mills, D. D., Robert R. Dougherty, Ph. D., and John A. Patten, vice presidents; Rev. E. A. Schell, D. D., general secretary; Dr. Joseph F. Berry, editor *Epworth Herald*; F. L. Nagler, German assistant secretary; and Rev. I. G. Penn, assistant secretary for Colored Conferences. As the General Cabinet is clothed with full power to act in the case, it is prayerfully and earnestly hoped that it will at last relieve the League and the church from its painful and humiliating situation.

The Dewey Number of *Harper's Weekly* (Sept. 30) is simply superb. A beautiful cover, in colors — a medallion of the Admiral in the centre, a soldier and a sailor on either side, a view of the Battle of Manila below, with a border of oak leaves and acorns — is a fitting introduction to the fifty-two pages of illustrations and contributions descriptive of Dewey, of his victory over the Spaniards, and of the Philippines. With this number is issued, as a supplement, a large portrait of Admiral Dewey from a recent photograph. The Weekly truly says that "this welcome to the returning Admiral is national, without precedent in magnitude and spontaneity and enthusiasm," and adds: "Dewey is not the object of adulation. It is not he in *propria persona* who is the recipient of all this homage. It is what Dewey stands for that is stirring men's souls and turning the working days of the week into a universal holiday. Dewey means heroic achievement — the achievement of a simple American citizen wearing the uniform of an officer of the United States Navy. He is the embodied national character. He stands for what we think we are, for what on many an occasion we have proved to be — wisely reckless and swiftly sure."

The International Congregational Council, which closed its sessions last week, has not only been an unspeakable blessing to that denomination, but imparted an edifying and spiritual impulse to all denominations. The addresses as a whole were of the very highest order; and that they were highly appre-

BRIEFLETS

We are gratified to note that Twentieth Century Thank-offering conventions are being held in many parts of our church.

The steamer "Anchoria," which sails from New York, Oct. 21, will carry out the missionary party going to India under the special call of Bishop Thoburn.

The Matriculation Day address at the School of Theology of Boston University will be delivered, Oct. 11, at 10 A. M., by Rev. John Rhey Thompson, D. D.

The address of President Warren, published elsewhere, conveying the greetings of the Methodist Episcopal Church to the International Congregational Council, fully justifies the characterization of the Boston Journal that it was the finest speech of the evening.

The "Empress of Japan," arriving Sept. 4 at Yokohama, landed the largest number of Christian missionaries ever crossing the Pacific together. They were forty-nine, not counting the eleven children returning with their parents. Five belong to the W. F. M. S.

The work of the Methodist Episcopal Church, South, in Brazil is reported to be in a very hopeful condition by Bishop Hendrix, who has just returned from that country. From the ten churches that he visited he secured pledges for over \$10,000 for the Twentieth Century Fund.

The poem entitled "A September Twilight," in the Family department, was written by the young son of Rev. A. H. Herrick, who forwarded the verses without the boy's knowledge, saying that not a word had been altered. Cyril is still in his early teens.

The Erie Conference had a sharp debate on the question whether or not a ballot containing fewer names than the number of names to be voted for should be cast out as irregular. It was finally decided that any ballots having too many or too few names should be cast out as irregular. The decisive argument seemed to be that combinations in favor of a given candidate would be thwarted.

The love for one's native State is deeply implanted in the hearts of our people, but the children of Vermont nurture it with peculiar ardor. For this reason the sons of the Green Mountain State enthusiastically rejoice in the achievements of Admiral Dewey and his home-coming. It remained for the poet of Vermont, Rev. A. J. Hough, in exulting lines, as he does in another column, to celebrate not only the glory of Dewey, but that of the State which gave him birth.

At the close of the Boston Preachers' Meeting, on Monday, Oct. 9, an informal reception will be given, in the Committee Room adjoining Wesleyan Hall, to Miss Clara M. Organ and Miss Mary P. Stearns, who sail for India by the Dominion Line, Oct. 11. All friends of these young women and of the cause of missions will have an opportunity at that hour to bid them God-

ciated by the people at large is attested by the fact that Tremont Temple, spacious as it is, was crowded daily at each of the three sessions, it being necessary in several instances to hold overflow meetings.

The information received from Presiding Elder Mansfield to the effect that Rev. William M. Crawford, who was appointed to Upton last spring, has already witnessed fifty conversions on his charge, attests that the Gospel, heartily believed and lovingly and earnestly preached and worked, has lost none of its power. And this leads us to say that there never will be a better time for Methodism in our midst to do its characteristic work of leading the multitude to a saving knowledge of the truth as it is in Christ than at the present hour.

PRESIDENT WARREN'S ADDRESS

Banquet to International Council

AT the International Congregational Council in Boston, and at the session of the Congregational Club in the evening of Sept. 27, President William F. Warren, of Boston University, spoke as follows: —

MR. PRESIDENT AND BRETHREN: There are many and cogent reasons why the millions of Christian believers whom you have asked me to represent, gratefully bring you this day cordial salutations and assurances of Christian love. Of these reasons let me give you a single example.

A century ago there stood in the capital of New Hampshire the most historic building of that commonwealth. In it, in the year 1784, the constitution of the State of New Hampshire was discussed and adopted. This was the more historic from the fact that New Hampshire was the first of the thirteen original American colonies to adopt a written constitution incorporating the results of the War of Independence. The building was also the one in which, on the 21st of June, 1788, another State convention ratified the Constitution of the United States. The vote by which this was done was one of intense interest to each of the thirteen new-born States. All were feverishly watching the outcome, for it had been provided that the proposed federal constitution should take effect and acquire force of law so soon as ratified by nine of the States. New Hampshire was the ninth. In the walls of this building, therefore, the vote was given which transformed an aggregation of separate and discordant States into a henceforth forever indissolubly united nation.

Now, the building in question was a house of worship of the traditional New England order. It belonged to the First Congregational Church of the city of Concord. In 1847 its owners were about to move into a new and more modern sanctuary. What should they do with the old, so rich in historic associations? They considered various suggestions. At length they heard of a school of theology that had been projected in the city of Boston eight years before; learned that after a struggling existence in Vermont it was now seeking an independent incorporation and home. With a rare catholicity of mind and generosity of heart, these good men tendered to that school, not only their building, but also a handsome sum of money to aid in adapting it to the new purpose. This noble offer was gratefully accepted; and thus it came to pass that the first home of the first Methodist Theological Seminary in America was the free and cordial gift of a church and parish of Congregationalists.

This was not all. The first professor chosen to fill the chair of Didactic Theology in the

new School, though a Methodist, was a graduate of Andover Theological Seminary. After more than four score years of life, and three-score years of Christian service, he still lives, and still loves and honors his yet surviving Andover preceptor, the venerable and gracious nonagenarian, Edwards A. Park.

Twenty years later far-sighted friends of the Concord School desired to see it brought to Boston, where it had first been planned and authorized. The New Hampshire legislature consented, and the legislature of Massachusetts promptly prepared the way. The removal was effected, and again the first new professor elected after the removal was a graduate, not only of the Andover Theological Seminary, but also of Dartmouth College. Its first president in its new metropolitan location had also studied in Andover, and in the Andover Theological Library had found his first opportunity to read and study the works of James Arminius in the complete original Latin edition. Dr. J. M. Manning, of the Old South Church, was one of the earliest lecturers of the new Boston Theological Seminary. President Wolsey of Yale, President Harris of Bowdoin, President Mark Hopkins of Williams, with others of other denominations, were engaged from year to year as lecturers, and rendered a much-prized service. Such catholicity of teaching in connection with a theological seminary had rarely, if ever, before been seen. The public found the institution worthy of its metropolitan situation and opportunities; and it has educated ministers for sixteen different denominations of Christians. Out of it has grown Boston University, chartered thirty years ago this very year. It closed its third decennium last June with nearly 150 instructors and more than 1,400 students. Here again history attests the closeness of the fellowship between your body and the authorities in charge of this educational movement.

The first trustee elected from without the communion of the original founders was a Congregational deacon. The first professor chosen for life by the trustees of the University was a graduate of Amherst, and from that day to this a deacon in a Congregational Church. Surely, it is not unfitting that the voice of Boston University should be heard in this assembly this day. It has already been heard in the International Council, for two of the foreappointed speakers on the program are loyal sons of this *alma mater*. Had the brilliant president of Bowdoin College been a third, we should have heard a different speech last Monday night.

Congratulations are in order. Your Methodist brethren congratulate you on the catholicity of your present basis of ecclesiastical fellowship. It is understood that in your national and subordinate councils, in this country at least, Arminian churches are precisely as welcome as Calvinistic. Time was when in New England this could not be said; nor was that time prehistoric. Like some other human beings, your present speaker was blessed with four grandparents. I remember them all. By a happy coincidence two of them were male and two female. But, different as they were in the accident of sex, all were alike in one far more important particular. All of them received their individual conception of human life and destiny from Congregational teachers of the old Calvinistic type. The theological teachers of that day used to say it was the "preceptive" will of God that all men should come to the knowledge of the truth; but so long as they identified the truth with Calvinism, I wonder not that under the foreordination of Heaven they were made most strenuously to insist that at least the "secret" will of God was quite otherwise. I venture to congratulate this Council that the day is forever past when in the churches represented by you the will of the holy and blessed God can be made the subject of such

theological jugglery. And I congratulate you that any child or grandchild of yours who wishes to devote his life to the service of the Lord Jesus in the New Old South of Boston can today and forever hereafter do it without professing to believe the hard sayings of the recanted Westminster Confession.

Again, I congratulate you upon the elements which you have contributed to the social and civil life of our American people. Were I in search of a chart by whose aid I could show some foreign visitor the States and localities in this country in which popular intelligence is highest, the moral tone of the community purest, the institutions of education and religion best supported, the press most conscientious and salutary, the duties of citizenship best discharged, the first that would occur to my mind would be one found in one of the reports of the last national census. This map is found at page 330 of the volume prepared by Dr. Carroll, and it is colored in four different degrees of shading, according to accurate percentages, as follows: First, brown, indicating populations having less than one per cent. of the represented ingredient; next, a deeper shade, indicating a percentage between one and four; then, deeper yet, a percentage between four and eight; then, deepest of all, the populations having from eight to twenty per cent. The title of this notable map says nothing about intelligence, morality, education, citizenship. It is not necessary. It simply reads: "Map showing the proportion of Congregationalists to the Aggregate Population" throughout the United States. That your history in this country has made possible such a statement as the foregoing, is something of which you may be proud, and for which all fellow-Christians are devoutly grateful.

Let me bring you sincere congratulations on another point. A century ago I am not sure that there was a Congregational church in all North America outside of the six New England States. Fifty years ago your main strength was still in this limited area of the nation. This year, for the first time, your ecclesiastical Year Book will show every State and every organized Territory within our borders represented by one or more regularly organized church of the evangelical Congregational order and fellowship. The nation has a new ecclesiastical organization coextensive with itself.

Passing the show window at the Congregational House the other day, I noticed a well-chosen collection of books illustrative of English and Scotch Congregational authorship. It was an array of which any communion in the world might be proud. Not the least suggestive was an ample volume written by a layman now no longer on the shores of time. I was glad to see it, for it not only reminded me of the distinguished rôle always taken by your laymen in the maintenance and extension of Christ's kingdom, but it also suggested a ministry of measureless instruction and inspiration to Christians of every name the wide world over. The volume was the complete poetical works of Robert Browning. So long as your form of ecclesiastical life can produce and bind to itself, life long, such spirits as his, we shall all be moved to catch his own optimistic spirit, and to join in his stirring oracle: —

"O world as God has made it! all is beauty;
And knowing this, is love, and love is duty;
What farther may be sought for or declared!"

Standing this evening in the presence of the unpicturable promise of the Twentieth Century, the Methodists of the whole world hail you as true and loyal fellow servants of our Incarnate Lord, and in His name give you their heartiest Godspeed.

October 4, 1899

ADMIRAL DEWEY'S WELCOME

THE greatest event in the Spanish-American War was the Battle of Manila. The pre-eminent hero of the war is Admiral George Dewey. This is the verdict of the people. His home-coming has been eagerly and affectionately watched ever since the "Olympia" weighed her anchor in Manila Bay and began her long homeward journey. Dewey's welcome to New York is the great patriotic outburst of the times. All roads have led to New York these many days. People said, "Though we may never witness any other great event, we are going to see Dewey when he arrives in New York." The editor of the HERALD, for his own sake, and especially for that of his readers, joined the pilgrimage.

THURSDAY

Arriving on Thursday morning, we found crowds of people already there, congesting the streets and especially the squares where the finest decorations had been placed. The artisans were still at work upon the triumphal arch and the colonnades, the former so fine a work of art that we have had it reproduced for our columns. The decorations consisted mainly of flags and portraits of Dewey. These were very general throughout the city, although there were long distances on some of the principal streets where no decorations were seen. Wanamaker had some elaborate pieces in front of his great store, one fittingly linking Dewey with his native State—Vermont. Probably the finest decoration was an electrical device, constructed on the southern roadway of the centre span of the Brooklyn Bridge, so as to form the words "Welcome, Dewey!" This blazed forth in great brilliancy on Thursday evening. Each letter was thirty-six feet high, and the whole welcoming sign was composed of 8,000 electrical bulbs, which were uncolored. This illumination and others along the river front and in certain parts of the city made a beautiful spectacle. The welcome to Dewey that shone forth on the Bridge could be plainly seen by Dewey on the "Olympia." At the same time, and also on Friday and Saturday evenings, red fires on the surrounding hills lighted up the harbor, and water craft of all descriptions joined in the general illumination. From Governor's Island, Liberty Island, Staten Island, and points on the shores of Long Island and New Jersey, crimson fires glowed, and in the heart of the city fireworks and search-lights filled the sky with brilliant splendor.

Thursday, although not one of the days of the celebration, was a very busy one on the "Olympia," and for Admiral Dewey. The presentation of the bronze medals voted by Congress to the warriors of Manila Bay was the ceremony which made the sailors happy on this morning. The call to quarters was sounded between 8 and 9 o'clock, and then the sailors who were to receive the medals were lined up. There was not one who was not smiling in anticipation. Captain Lamberton stood before them, and kept them in suspense for a minute by not saying a word. Then he placed his hand on a stack of medals and said: "You have been a long time in getting these, men, but they are the sort of thing that will keep, and they mean just as much today as they did seventeen months ago. You deserve these tokens richly, and the men who commanded you are as proud of you as is the country which gives you these medals." Then each man received his medal, and all were dismissed, to go their way with this grateful and permanent trophy of their valor. The medals are of bronze. On one side is a medallion bust of Admiral Dewey and the legend: "Gift of the people of the United States to the officers and men of the Asiatic Squadron under

command of Commodore Dewey." On the reverse side is displayed a half-nude figure of a seaman astride a big gun. This side bears the legend: "In memory of the victory of Manila Bay, May 1, 1898." The battleship was thronged all day with visitors, and Dewey welcomed several official guests. Vermont was represented by a committee, and extended a hearty invitation to Dewey to visit his native State. Lieut-Governor Bates—Governor Smith having been called home by dangerous illness in his family—expressed to Admiral Dewey the great admiration the people of Vermont had for him, and assured him that a grand welcome awaited him among the green hills of his native State. Admiral Dewey feebly responded, and said he longed to be once

presentation was made during the visit of the Washington committee, which came on board during the forenoon. Formalities over, Commander George W. Baird, who had served with Farragut and Dewey in the civil war, unrolled a carefully guarded package and displayed an admiral's broad pennant, the blue field faded and the four white stars dim with age. There was a bit of a tremble in the Commander's voice as he handed the age-worn pennant to Admiral Dewey and said: "Admiral, I wish to present to you the first admiral's flag ever broken out in the navy of this country. That grand old Admiral whose name and memory we all so much revere first hoisted this flag upon the good ship 'Hartford' before New Orleans and afterward upon the 'Franklin,' and since it came down from that masthead it has never been whipped by the wind or worn by the elements. You, the worthy successor of that great Admiral, whose tactics you so successfully followed a short while ago, I deem the proper one for Farragut's mantle to fall upon." The Admiral was so deeply affected that it was a full half minute before he could find words to express his emotion. There was an indication of choking in his voice when he finally spoke. "I'll fly it," he said; "I'll fly it at the masthead—I'll fly it in the parade—I'll fly it always—and—and—when, if ever, I strike my admiral's flag, this will be the flag I shall strike." The Admiral's earnestness of speech and his palpable emotion deeply impressed all who looked upon the scene. As he tenderly fondled the flag one could see that his memory had gone back to the dead old years, and perhaps he heard again the roar of the batteries that disputed Farragut's way to New Orleans. For several minutes he remained silent, busy in memory with the scenes of the past.

The brother, son and other relatives of the Admiral were present as the guests of the city, and were entertained at the Waldorf-Astoria.

FRIDAY

At 10:30 A. M., Mayor Van Wyck, with the reception committee and other city officials, went down the bay to visit Dewey on board the "Olympia" and extend to him the freedom of the city. The Mayor, after a hearty welcome from Dewey, said: "Admiral Dewey, with pleasure and by the direction of the city of New York, I meet you at her magnificent gateway to extend to you in her name and of her million visitors, leading citizens of forty-five States, representing almost every hamlet in the nation, a most cordial welcome, congratulating you upon being restored to family and home. A loving and grateful nation is gladdened by your safe return from the most remarkable voyage of history, so far-reaching in its results that the clearest mind cannot yet penetrate the distance. It has already softened the voices of other nations in speaking of ours, changed permanently the map of the world, enlarged the field of American pride, and completed the circle of empire in its western course. Your courage, skill and wisdom, exhibited in a single naval engagement of a few hours, brought victory to your country's arms, and then you dealt with your country's new relations to the world with the judgment of a trained diplomat. By common consent you have been declared warrior and statesman, one who wears the military uniform until the enemy surrenders, and then dons the habit of the diplomat. The greatest reception awaits you that was ever tendered military or civil hero. Such an outpouring of the people was never dreamed of before. Never has the heart of America turned with such perfect accord and trusting confidence to one of her sons as it does to you. I place at your disposal the freedom and unlimited hospitality of the city of New York."

The Admiral replied: "Of course it would



DEWEY TRIUMPHAL ARCH

more in old Vermont, and the sooner he could return home the better it would please him. One of the inspiring sights, he added, when he sighted the island of Luzon and before entering Manila Bay, was the green hills of the Philippines, which reminded him of Vermont. The party were invited into the Admiral's cabin, where they were entertained by stories of Dewey's experiences in the Philippines. He took pleasure in exhibiting a trophy captured from one of the Filipinos in the shape of a headgear made of a strip of thin wood and feathers. "It is part of their fighting uniform," he laughingly added. An official Vermont Dewey Day badge was presented to the Admiral by Secretary Forbes, which he said he would wear at the reception at Montpelier.

One of the most interesting and stirring incidents that attended Admiral Dewey's presence was the visit Gen. Roosevelt and five of the captains who fought at Manila paid to the hero of that famous battle on Thursday. The captains were Captains Wildes, Dyer, Wood, Walker and Coghlan. The "Olympia's" crew was at a high pitch of enthusiasm, and when somebody called for three cheers for Gov. Roosevelt, they were given with a will. "I am delighted to see you, Admiral," said the Governor, in his clear, incisive tones. "A great many things have happened since we last met." "Yes," said the Admiral, his arm stealing around the Governor's shoulder like the embrace of a father; "you have not been resting all the time, either." The Governor then made a speech in which he compared the Admiral with Nelson and Farragut, and the men went wild.

There was another presentation on Thursday—to Admiral Dewey himself. It was nothing but a faded piece of bunting, but it is doubtful if the Admiral would exchange it for any other of the many gifts that have been showered upon him. The

It is needless for me to attempt to make a speech, but my heart appreciates all that you have said. How it is that you have overrated my work so much, I cannot understand. It is beyond anything I can conceive of why there should be such an uprising of the country. I simply did what any naval captain in the service would have done, I believe."

The Mayor answered: "Admiral, no tongue can ever utter or pen write an overestimate of what you did for your country. The city of New York has had made to commemorate this reception to you, the hero of the Spanish-American war, a badge—a facsimile of which they desire I should present to you in commemoration of the event."

Admiral Dewey: "How magnificent! How

were visible, he whom the country has gone crazy to honor did not appear in the field of our opera glass. Running down towards the Narrows, we next passed the beautifully modeled "New York," flagship of the North Atlantic Squadron, and bearing the pennant of Rear Admiral Sampson, the battleships "Indiana" and "Massachusetts," the magnificent armored cruiser "Brooklyn," the battleship "Texas," the gunnery ship "Lancaster," and, last of all, the familiar "Chicago," just back from the circumnavigation of Africa, and bearing the pennant of Rear Admiral Howison, a classmate and warm personal friend of Admiral Dewey. The Government tug "Nina" came close to us, and our friend pointed out on board of her Rear Admiral J. W. Philip, commanding the Brook-

of the river for ten miles in length (from the Battery to Grant's Tomb), had not the greater excursion steamers and hundreds of tugs disdained police control and crowded in at every "distance interval" in the formation. This selfishness and pertinacity almost converted the orderly procession of ships into a disorderly mob.

The "Olympia" rounded the stake boat "St. Mary's" about 2.30, her guns thundering a salute to the memory of the greatest hero of the Civil War—a fitting tribute from the greatest naval hero of the present time. Returning slowly down the river she came to anchor to allow the procession to pass before her in review. Each war ship followed the lead of the flagship in firing a salute at the Tomb, and then proceeded down the river saluting the "Olympia" in passing, amid a universal shriek of steam whistles on boats that hovered round the flagship.

It was an intense moment when the tug on which we had taken passage approached the "Olympia." Every eye was turned towards the bridge of the great ship. The gallant officer, for whose return the country has waited for anxious months, whose daring deed has brought her prestige and glory, stood on the bridge as we passed, near enough for us to distinguish his features and even hear his voice. He quickly picked out his old captain on board our tug, and took off his cap repeatedly in gracious recognition. This gave us the long-wished-for opportunity of seeing him close at hand. He was by no means the Dewey we feared to see. His face is bronzed and manly, showing signs of character and force, the hair and moustache not so gray as has been pictured. His figure showed alertness and vigor. We gazed and gazed, with feelings of indescribable emotion, till his form faded from sight. To have lived a day like this repays hundred of days of drudgery and toil.

SATURDAY

Saturday dawned clear and cold. The heavy shower which fell just after the great pyrotechnic display in city and harbor the evening before, had been followed by dust-clean streets and a temperature of 56 degrees. At 8.30 Admiral Dewey landed at the Battery from the police boat "Patrol," and, entering a carriage, and escorted by Squadron A, splendid in new uniforms of light blue and yellow, was driven rapidly through a crowd frantic with enthusiasm up Broadway to City Hall. The platoon of mounted police was headed by a mob of street gamin who ran before it shouting at the top of their voices, "Dewey's coming! Hurrah!" and waving their caps and "souvenir" flags. It required the efforts of seven hundred policemen to keep back the crowd that lined the vicinity of the municipal buildings. Mayor Van Wyck was waiting in his office when the Admiral's carriage drove up just twenty minutes ahead of time. With the Mayor were Governor Roosevelt and staff, Rear Admirals Schley and Philip, Dewey's captains—Walker, Lamberton, Wildes, Dyer and Coghlan—and Gen. Miles, all in glittering full dress, together with Chauncey Depew, Richard Croker, ex-Mayor Strong, and other distinguished personages. The trees in the park bore living fruit in the shape of hundreds of boys who, kept out by the cordon of police, climbed to their cogn of vantage to the envy of their elders and those of the non-climbing sex. The great stand erected for the school children was vacant; they did not arrive until after the ceremonies were over.

The occasion was the presentation of a gold loving-cup, suitably inscribed, standing 13½ inches high, and valued at \$5,000. The Mayor made the presentation speech in the name of the city of New York, in which

[Continued on Page 1284.]



THE NAVAL VICTORY—TOP OF DEWEY ARCH

beautiful! How splendid! Oh, that is too beautiful. [Calls Chinese attendant.] Now, pin that there, sir, so it won't drop off."

The weather for the water parade was exceptionally fair. Through the courtesy of a naval friend, the editor was invited to take passage on a Government tug which left the Brooklyn Navy Yard at 10.30. Among others on board the vessel we had the pleasure of meeting Col. Huntington, U. S. M. C., who commanded the Marines at Guantanamo; Capt. Merrill Miller, U. S. N., and family, commanding the "Vermont;" the wife and daughter of Rear Admiral Cromwell, commanding the Naval Station at Havana; and Capt. Frank Wildes, U. S. N. (who commanded the U. S. S. "Boston" in the Manila fight), and his family. Looking over the side before starting, our naval friend pointed out three more of Dewey's captains in that memorable battle—Cpts. Asa Walker of the "Concord," N. M. Dyer of the "Baltimore," and Joe Coghlan of the "Raleigh." Only one was missing of this brave galaxy. When they came on board and the tug shoved off, we were gratified to find that they were to remain on our boat. Down East River, thronged with craft of every sort, all in gala array, under the marvelous and crowded bridge that spans the river, past the Battery, its green blotted out by myriad specks of humanity, past Governor's Island, the military home of Major Gen. Merritt, U. S. A., and on to Staten Island, with its green hills capped and sided by a host that no man apparently could number, and fringed along the Tompkinsville shore with stately war-ships almost concealed among the hundreds of tugs and passenger boats loaded almost to danger point with curious and eager spectators. We ran close enough to pick out the "Olympia," the cynosure of all eyes, easily distinguishable by being at the head of the line, and by the blue pennant with four white stars flying from the truck of the after military mast. But though scores of officers

lyn Navy Yard, whose Christian and humane utterances at the Battle of Santiago while in command of the "Texas" have endeared him to every American. Flanking the fleet on the Brooklyn side were a score or more of the finest vessels of the New York Yacht Club, dressed in gay bunting, and led by the "Corsair," the beautiful floating home of Commodore J. Pierpont Morgan. Notable among those which followed the "Corsair" in the subsequent double formation was the large and costly "Niagara" belonging to Mr. Gould. A stranger yacht, that attracted admiring attention, was Sir Thomas Lipton's "Erin."

At 12 meridian an excruciating salute was given by every steam craft with its whistle. This lasted five minutes, after which, as the parade was not to start until 1 o'clock, luncheon was piped. Each group had brought its own, and those who forgot to do so did not go unprovided for in the general abundance. It was a merry company that attacked the dainty sandwiches, cake, cheese, boiled eggs, olives, etc., and some of the jests were worth reproducing, had we space. By 1 o'clock all appetites were sated, the lunch boxes were dumped overboard, and all eyes were fixed upon the "Olympia" as, with anchor away, she swung her head upstream, and headed the most noteworthy naval pageant ever seen in these waters. She was attended by the "Sandy Hook," a large white steamer designated for Mayor Van Wyck and the municipal authorities. Her white sisters followed in the prescribed order, the "Chicago" bringing up the rear. After these the army transports slowly got under way and followed. The Government tugs trailed after, forming a police escort to the yachts, which, headed by the "Corsair," followed in double column. A finer formation was never devised, and it would have so impressed the myriads of sight-seers which crowded the roofs, the piers, and every available spot commanding a view on both sides

VERMONT STILL AT THE FRONT

REV. ALFRED J. HOUGH.

Ships? What ships are these that, hailing,
Fling their pennons to the breeze?
All the States in glory sailing
Through the deep of Western seas.
Mark that vessel proudly gliding
Like the sun through morning's gates!
That's Vermont! — "Olympia!" — gliding,
Leading all the fleet of States.
Never vessels sailed more proudly,
Never guns boomed out more loudly,
But Vermont in front is steaming!
High above her vales and fountains,
At the mast head of her mountains,
See her Admiral's colors streaming!

Dewey comes! a mighty nation,
Many-tongued, but now as one,
Rises up with proud elation,
And salutes her hero-son.
All across the peopled spaces,
Once baptized with blood and tears,
Rings one voice from many races,
Rolling like a sea of cheers;
But the tender chords that thrill it,
And the mellow tones that fill it,
Could they flow from any other
State in all the wide communion
Of this nation in deep union,
Than Vermont, George Dewey's mother?

Greet him, all the brave, the fairest!
Hail him, martial, civic bands!
He is worthy of the rarest,
Richest welcome at your hands.
Let the cannon boom their loudest,
Trumpets blare and banners fly,
Let triumphal arch, the proudest,
Hail him as he passes by!
But Vermont, because she bore him,
Breathes a benediction o'er him —
Hers the deepest salutation.
For she reared him, wrought and molded,
All his splendid powers unfolded,
Then gave Dewey to the nation.

Go thy way, the way of honor,
Let the nation see thy face,
It has shed a light upon her
Standing in her lofty place.
But when ends thy latest meeting
As the Nation's peerless guest,
George, come home, receive the greeting
Of the hearts that love thee best!
All the valleys wait to meet thee,
All the mountains rise to greet thee,
And the maples flame in splendor!
There's no welcome like to brothers',
There's no love just like thy mother's,
Old Vermont, the brave, the tender!

Once before — you know the story —
Bearing full the battle's brunt,
Wiping out defeat with glory,
Old Vermont was at the front.
On the land, or on the ocean,
Leading army, leading fleet,
Age to age Vermont's devotion
To the flag shall still repeat.
As today so hence forever,
By the right of grand endeavor,
On her sons and God relying,
Old Vermont above her fountains,
At the mast-head of her mountains,
Will the Admiral's flag be flying.
White River Junction, Vt.

— You remember the Prussian women after the battle of Jena, when Prussia seemed trampled into the bloody mire under the cannon of Napoleon and the feet of the horses and men of his victorious armies. Prussian women, never losing their courage, flung their ornaments of gold and jewelry into the treasury of the state, taking back the simple cross of Berlin iron, which is now the precious heirloom in so many Prussian families, bearing the inscription, "I gave gold for

iron." That is the glory of womanhood; that passion and self-forgetfulness, that supreme self-devotion with which she flings herself into the championship of a cause that is dear and sacred and trampled under foot. It is her crown of renown; it is her staff of power. — R. S. Storrs, D. D.

A TRIBUTE TO BISHOP NEWMAN

BISHOP EARL CRANSTON.

I WISH to thank the editor of the HERALD for his recent words in defense of the name of a man who was an honor to his age and country. It was the fortune of Dr. Newman to be well abused, though of late his critics were not so venomous as those of twenty-five years ago. It seems to have been hard for many politicians and some churchmen to forgive him for being the close personal friend of General Grant, or, rather, for having in any wise profited by the partiality of the great soldier. He could not possibly have been chosen a Bishop in the seventies. If any say that he gathered the richest fruit of that notable friendship after Grant had passed on, the answer is that he was evidently great enough to stand alone. It can hardly be said that the episcopal office added anything to his stature or in itself enhanced his reputation. It may be safely assumed that the great men with whom Dr. Newman associated in Washington took him by measurement as a peer and not by sufferance as a political convenience. Such courtliness as his never went fawning either to the White House or Senate Chamber. The thing is inconceivable. Grant was sometimes mistaken in men, but not in this man. The benefits of that friendship were by no means one-sided. Bishop Newman will live on, and his few foibles be soon forgotten in the increasing appreciation of his own inspiring life and eminent abilities.

A patrician in his bearing he was, to be sure, but he won the stamp fairly; and he was a democratic autocrat, if "autocrat" at all, as some have called him. He was the first Bishop to call together in brotherly fashion our native preachers in Japan for a free conversation about any matter they might wish him to consider from their standpoint — a departure which means much more in the foreign field than at home. And more than one missionary has graphically pictured for me this same Bishop in the rôle of teacher of the A B C of elocution to these native preachers, when he met them by appointment in the shadow of the Conference building, and, unmindful of the ludicrous aspect the attempt to render such a service through an interpreter might assume to the spectators, patiently put the motley class through the rudimentary vocal exercises, himself giving the sounds. Never did preachers more need such instruction, for of modulation and emphasis they seem to have no idea whatever in Japanese schools. Excepting the men who have been educated in America, I have yet to hear a native read anything with the least attempt at expression, beyond the mere rapid delivery of the words in monotone or with a marked mechanical cadence. Who that ever saw that man

of majestic mien in the pulpit or on the platform only, with a great audience of intelligent people hanging their eyes upon him — to use an Oriental idiom — can fit him into the scene described above? Yet here is a revelation of the man's downright earnestness and benevolence. We need these little lights to see into a human heart. The sun, even, does not shine to the bottom of a well, and the heart is deeper than any well.

With all the famed politeness of their people, our Japanese brethren did not make fair return to the Bishop for such unusual consideration. It seems rather to have increased the complacency of some of them, at least, for when it came to the reading of the appointments, and the Bishop had patiently explained the difficulties of the cabinet and eloquently set forth the heroic part expected of the preachers, he paused — just as he was about to read — looked over the Conference and very solemnly said: "If any brother, after what I have said, thinks he could probably have made these appointments better than the bishop and presiding elders, I would like to have him stand up," to his amazement, we may be sure, and the intense amusement of the missionaries of the Conference, several young Japanese preachers instantly arose. So far as I have learned, the Bishop has had no successor in any of these innovations; but they show the heart of the man.

It was not the writer's fortune to enjoy any close intimacy with Bishop Newman, nor does he know that he ever in any way incurred any special obligation to him. This willing offering to his memory may, therefore, be taken for all that the words mean. He was a noble and thoroughly American example of greatness wrested from scant opportunity and hard conditions.

CINCINNATI LETTER

"LOSANTIVILLE."

THE Cincinnati Conference had the good fortune, this fall, of having Dayton act as its host. A new traction line runs between Cincinnati and Dayton, and pilgrimages have been very popular to the Soldiers' Home and the famous Cash Register factories where Dayton is turning out the solution of social problems. Besides its standing attraction, Dayton offered the chance to visit the commodious hotel property recently purchased at Yellow Springs, to be operated as a Methodist Old People's Home. The Conference tendered Dayton its acceptance, and forty of the preachers accepted its hospitality for their wives. But the Lay Association seemed to think it was pertinent to discuss the question, "Can the methods of entertaining the Conference be improved?" And the Conference seemed to feel itself that it had grown to be unwieldy as a guest. The fact that no bid came in for next year was looked upon as a convincing bit of evidence that it would have to try and mend its size.

Despite the fact that it was Bishop Andrews' third visit to the Conference, the churches seemed unwilling to leave their fortunes in episcopal hands. The middle man was much in evidence, and

bargain-counter methods were in danger of invading the Conference. Perhaps the city church might have fared better if it had had a friend at court. The removal of Rev. W. A. Deaton, for instance, from Columbia to Madisonville, seemed to be class legislation that favored the suburbs. Mr. Deaton's record at Columbia for the past four years has proved his fitness for city work and his ability to get a following of young men, while his removal before the close of his term seems to imperil the prosperity of the church. Columbia refused to receive his successor because he had announced the itinerary of a three months' European tour. It made a protest against entering into any partnership in personally conducted European parties, and asked for a supply.

It is a matter of regret that Rev. J. W. Magruder, who held the keys that unlock the problems of the city church, should have been allowed to surrender them to accept a chair of sociology at the Ohio Wesleyan University. Mr. Magruder's career at Wesley Chapel attracted wide attention, and if the church had been able to devise any way of avoiding the time limit, save by resolving itself into a mission, he might have been retained in the city.

There was an important transfer arranged before Conference between Rev. E. O. Buxton, of Avondale, and Rev. E. P. Edmonds, of Youngstown, Ohio. Dr. Buxton gets the advantage in numbers in the exchange, for he becomes the pastor of the largest Methodist congregation in Ohio. Dr. Edmonds gets quality if not quantity in the transfer, for Avondale boasted a bishop, an agent, a Freedmen's Aid secretary, a presiding elder and other dignitaries in its last census. It represents more wealth than any other Methodist church in the city and is located in Cincinnati's future suburb. The growth of Methodism might have been thriftier in the village if a new Presbyterian church had not made Calvinism so popular. Dr. Gosse has advertised his church by requesting the ladies to remove their hats at public services, and by such innovations as sacred musicales for wheelmen on Sunday afternoons, but he is more than a sensational preacher. He has identified himself with the public interests of the city by occupying the chair of Bible at the University, by advocating city play grounds, and by contributions to the daily papers under the pseudonym of "The Philopolist," and "The Optimist." But Dr. Edmonds, if rumor knows, will enjoy the pace Dr. Gosse sets.

Among the appointments confirmed before Conference was the choice of Rev. C. E. Schenk, of Clifton, to follow Dr. J. W. Peters at Hamilton upon the expiration of his term of five years. A committee of three prominent laymen had been delegated to visit certain churches during the summer, with power to fill the coming vacancy at Hamilton. The delegation was naturally looked upon as a foraging committee, and the announcement that their choice had united on Mr. Schenk carried relief where their visits had created conster-

nation. Clifton is to be congratulated upon having Rev. G. V. Morris, a son of Rev. Geo. K. Morris, as Mr. Schenk's successor.

The daily press did not give as much space as usual to the Conference; but it has been ready to print any ecclesiastical gossip. It has been trying to guess at the new Bishop, printing Dr. Mason's picture as the first colored Bishop. It prophesied that some action might be taken at the Conference aent the Bishop being chosen from the pastorate, but said parenthetically that it was not the fault of Dr. Leonard, Dr. Hamilton, Dr. Curtis, Dr. Moore, or Dr. Mason, all of whom are loudly spoken of for the episcopacy, that their eminent fitness for their positions has taken them out of the pastorate. With its usual accuracy it announces that hosts of Christian Endeavorers are advocating the election of Rev. David H. Moore as Bishop Newman's successor, and that strong contingents will be at work for him in various sections of the country till General Conference. One of the daily papers announces that Bishop Walden was never in better health, and in no danger of becoming ineffective.

It is rumored that in case Dr. Moore is made Bishop or missionary secretary, Rev. Davis W. Clark may be elected to the editorial tripod. Dr. Clark has been a frequent contributor to the Western, writing its Sunday school lessons for nearly seven years. The law of primogeniture seems to have taken care that Bishop Clark's literary dower should descend to his oldest son.

* * *

The heartfelt sympathy of the city goes out to Rev. R. S. Rust, D. D., during the serious and prolonged illness of his wife. Mrs. Rust has been a woman of such remarkable talents, such vitality, and such charm of personality, that she has impressed herself upon the city as perhaps no other woman has done. Her energy in the work of the Woman's Home Missionary Society, the Woman's Civic League, and various local charities, has been untiring, and she has the prayers of a legion of friends.

* * *

There is a gubernatorial contest being waged now in Ohio, whose interest has been enhanced by the appearance of Mayor Sam. W. Jones, of Toledo, who has forsaken all the old political parties and is enlisting his recruits under an independent flag. Mr. Jones thinks the chances of making a living have grown so small under the present competitive system that unless something is done speedily to better things a white flag of danger ought to be hung out to warn off any child that thinks of coming into the world. He proposes now, as everybody knows, to remodel society by the Golden Rule. Mr. Jones has a variety of planks attributed to him by his friends and enemies, from single tax and municipal ownership of public utilities to compulsory education up to twenty-one and compulsory attendance of two hours at church on Sunday. Mr. Jones is feared by the old parties. Even the people who think it is premature for him to appear now as a gubernatorial possibility, believe that when "new times demand new measures and new men," Mr. Jones will prove to be Ohio's "man of destiny."

BOWNE ON THE ATONEMENT REV. DANIEL STEELE, D. D.

THE purpose of the writer is not to explain the Atonement. This provision of Divine mercy contains unfathomable mysteries. Yet we have very decided beliefs respecting those fundamental truths which are focalized in this word. We do not believe that the voluntary passion and death of the Son of God was the cause of the Divine love to sinners. His love is uncaused, because He is uncaused, and He is love. The cross of Christ is the exhibition of God's love.

"Immortal love! Forever full,
Forever flowing, free,
Forever shared, forever whole,
A never-ebbing sea."

Christ on the cross is a great magnet drawing all men unto Him with a power suasive yet resistible. Great is the moral influence of the atonement in promoting the free acceptance of salvation by faith. Now the question arises: Is the production of this influence on men what constitutes the necessity of the atonement, or is this influence incidental to a necessity on the part of God? We reply, there is no necessity in the Divine nature, but there may be in the administration of the Divine government. Do the Holy Scriptures throw any light on this question? We are told by Dr. Bowne that they reveal the fact but not the philosophy of the atonement. But St. Paul, divinely called and qualified to educe theological truths from the facts of the Gospel, very clearly sets forth the ground on which "the redemption that is in Jesus Christ" is necessary, "whom God hath set forth to be a propitiation through faith in his blood to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time, his righteousness, that he might be just, and the justifier of him which believeth in Jesus" (Rom. 3: 24-28). Here the atonement has a very decided Godward relation. Note the judicial terms, "righteousness" and "just," which cannot here be figurative, and "justifier," which, though not strictly literal, "to make just or acquit," is the Pauline term for the governmental act of pardon. All these terms have reference not to men, but to God, as also does "propitiation," whatever mystery it may contain, for its object is certainly God, and not sinners. This exposition of the need of an atonement implies a bar on God's side against the proclamation of a general, conditional amnesty to a race in rebellion.

Notwithstanding this plain declaration of the inspired apostle, we are told by Dr. Bowne that we are to regard all the terms descriptive of the atonement as a kind of condescension to our limited understanding by the use of sense-molded terms which we are to tear off as so many husks in order to get at the precious kernel within. Then he advises us to keep on using these husks in our preaching, which have hidden the kernel of the moral influence theory from all the hungry generations of Bible readers to the present day. In discussing a theory of atonement allied to a living Arminianism it is of the nature of a sophism to emphasize and reiterate the moral crudities of the substitutions, imputations, and contradictions of a dead Calvinism. All this odium our author has indiscriminately piled upon the governmental theory. His argument reminds me of Hume's reasoning in proof of fatalism and of a sharp criticism thereon. Says Hume: "Though man, in truth, is a necessary agent, having all his actions determined by fixed and immutable laws, yet, this being concealed from him, he acts with the conviction of being a free agent." To this a reviewer replies: "Which is the same as to say that God intended to conceal

from men an important fact, involving the whole subject of right and wrong, but Mr. Hume found Him out!"

It seems as though God by the use of such terms in the New Testament as priest, sacrifice, ransom, redemption, propitiation, and offering for sin, meant to convey the impression that there was on His side, as the moral Governor and Protector of law, a very serious barrier against His proclamation of forgiveness by executive clemency; but Dr. Bowne has found Him out, but not until many millions of readers in many centuries had been led astray from the truth and thereby have suffered loss, by believing in a "hocus pocus." For no truth can be non-essential which relates to the character of God and the ground on which sin is forgiven. If there is no obstacle in the way of pardon by mere sovereignty, the denial of this fact seems to cast a shadow upon the brightness of God's moral attributes which Dr. Bowne is seeking to remove. This, I understand, is his justification for his wide divergence from historical orthodoxy in his philosophy of the atonement.

We would remind him and his readers of the great peril attending the application of the

X-RAY OF HUMAN PHILOSOPHY TO SCRIPTURAL TERMS,

looking through them to discover something behind them unlike the words themselves and sometimes contradictory to them. Applying this method of research to Satan, his personality disappears, dissolved in the vague abstract, and impersonal principle of evil. Applying it to the only-begotten Son of God and to the Divine Spirit, they become two rhetorical shadows of the only real Divine Person, the eternal God. Thus Unitarianism has emerged. The so-called liberal theologians are only a little ahead of our doctor of metaphysics in the application of his method of looking through Biblical terms relating to the atonement to see what is behind them. I should except Dr. Channing. He never went so far down the ladder towards naturalism in his theology of the atonement. Hear him: "Many suppose that the death of Christ procures forgiveness by leading to that repentance and virtue which is the great end and only condition on which forgiveness is bestowed. Many of us are dissatisfied with this explanation, and think that the Scriptures ascribe the remission of sins to Christ's death, with an emphasis so peculiar that we ought to consider this event as having a special influence in removing punishment, though the Scriptures may not reveal the way in which it contributes to that end" (Channing's Works, Vol. III., p. 88). Thus the father of Unitarianism rebukes this son of John Wesley for his unsatisfactory exegesis of the Word of God.

The source of error in the method which we are criticising is not in philosophy, but in the mind which applies it. It is impossible to eliminate the refracting element of prejudice and the distorting effects of the imagination. We are very apt to see what we are looking for with desire.

It occurs to me that there is one radical defect in this philosophical argument. It is the assumption that men would never repent under any other moral influence than that of the atonement. This is not self-evident. Nor does the spirit of inspiration say, "Neither is there salvation in any other moral influence, for there is no other moral influence under heaven, given among men, whereby we must be saved." The impossibility of being saved except by Christ is most emphatically declared in the text we have parodied. If Christ saves only by His moral influence, no man has ever been saved without a knowledge of Him. Our logician should have proved this proposition.

Again, allowing the assumption to be false, and that salvation may come to the pious pagans through other moral influences, then it would follow that Jesus is not the only Saviour; there are rivals in the business. Hence there is no real and universal necessity for the work of Christ.

The terms most frequently occurring in this thesis on the atonement — and always with disapproval — are "abstract," "forensic," "fictitious." He says that one of the great mistakes commonly made in the discussion of this subject is the use of "abstractions" and the very general oversight of the concrete facts in the case. If he should be transferred to the chair of systematic theology, he would doubtless in his lectures on the atonement "change the venue" of his class from their recitation-room in the School of Theology to the Police Court, and give his pupils a "concrete" theological clinic and thus avoid "illusory and fictitious abstractions." In his "conclusion of the whole matter" he assures us that "forensic and governmental difficulties are fictitious." They may be to him, but to the omniscient One, who wrestled with the great problem of harmonizing lenity and law, the difficulties were real and gigantic. He must either punish rebels or offer pardon in such a way as not to make rebellion easy in the future, and at the same time to show His utter abhorrence of disobedience. The gift of His only-begotten Son wrung the Father's heart with anguish. But there was no other way of solving the great problem of saving His own throne, and saving sinners, too; yet we are told that "governmental difficulties are fictitious."

We are not surprised that the very tap-root of modern liberalism, the Fatherhood of God, a purely spiritual relation to those who have been adopted into His family by the new birth, is unscripturally widened by Dr. Bowne to include all wicked and impenitent men. He says: "Manifestly the only possibility of getting any conception of the case which will not revolt the moral reason lies in replacing the conception of the Divine Governor by that of the Heavenly Father, and the conception of the divine government by that of the divine family." What says the infallible Teacher? "But to as many as received him, to them gave he power [right, privilege] to become children of God, even to them who believed on his name." They who take on the likeness of God are figuratively His children; and they who by sinning assume the likeness of the devil are figuratively his children (1 John 3: 10).

One of the latest books is "New Testament Theology," by Professor Stevens, of Yale University. He is in sympathy with Dr. Bowne's doctrine of the universal Fatherhood of God, yet he has the candor to say that no text plainly teaches it, but he thinks it can be inferred from some. Dr. Bowne does not say that this relation is saving, but he does utter a sentiment which wicked men wishing to defer repentance will regard as very comforting: "Instead then of a divine Ruler anxious mainly for His own claims and laws, we have a Heavenly Father in the midst of His human family, bearing with His children and seeking by all the discipline of love and law to build them into likeness to and fellowship with Himself." It is very easy to take the next short step: "God will never let one of His children be forever lost." The widened Fatherhood of God adjoins Universalism. We here note a grave fault in Dr. Bowne which he has condemned in others — building a doctrine on a figure of speech. He constructed his scheme of the atonement on the Fatherhood of God, a figure, and a misappropriated figure at that, stolen from the saints, and applied to sinners. God has but one real Son; all others so-called are metaphorical.

The effect of this theory of the atonement will be indirectly to

LESSEN THE SENSE OF SIN.

England's eminent statesman and earnest Christian, W. E. Gladstone, deplored the increasing callousness to sin as one of the saddest and least hopeful signs of the times. To counteract this evil, the law, the revealer and measure of sin, must be plainly preached. That view of the atonement which grounds its necessity in the law, the broken law of God, affords a motive for frequently preaching the law. That philosophy which sundered the atonement from the law, and proclaims that it is necessary only to melt the obduracy of sinners and lead them to repentance, affords the preacher an excuse for neglecting the unpopular theme of law and its penalty. Thus the moral influence theory of the atonement, so far as it may find its way into evangelical pulpits, will conduce, not to awaken a sense of sin in the public mind, but rather to deaden that sense. This theory harmonizes with liberalism, dwells disproportionately upon the attribute of benevolence, to the entire neglect of justice, and thus presents a fragmentary God. It cannot promote incisive and awakening preaching because it is destitute of alarming truths. Where the retributive element drops out of preaching there are few, if any, evangelical conversions, and the church drifts worldward, hankering after its pleasures, and the time-serving preacher begins to defend those amusements forbidden by his church because his rich and fashionable members desire them.

There is nothing in the moral influence theory of the atonement which promotes preaching like that of Christ by a constant appeal to both fear and love as motives to repentance and holy living. He says more about hell, the worm that dieth not, and the fire unquenchable than can be found in all the rest of the Bible. Half of His parables leave the human family separated at last into the righteous and the wicked, with no hint of an ultimate reunion. In the churches which arrogate to themselves the name of "liberal Christians," where Dr. Bowne's view of the atonement is universal, there is never any hint of retribution, never any appeal to fear. The same will be true of Methodist preaching wherever Dr. Bowne's theology prevails.

The worst remains to be told. When examining a doctrine it is important for us to look beyond the doctrine under discussion, and to consider that to which it inevitably leads. The doctrine which grounds the necessity of the atonement solely in the production of a moral influence to sway sinners Godward, implies that Christ's death must be known. Otherwise no influence is felt. If the Scriptures declare the impossibility of being saved except by Christ (Acts 4: 12; 1 Cor. 3: 11), and if Christ saves only through the moral influence of His character and works, His life and death, He can save none who have no knowledge of Him. Hence it follows that the countless millions who never hear of Him — infants, idiots, and pagans — without exception will either perish, or they will have a chance to know and accept Him after death. This brings us to Andover — to probation beyond the tomb.

We arrive at the same place when we study those passages which ascribe to Christ's death a retrospective efficiency, as in Rom. 3: 25, where, according to the best expositors, "the remission of sins that are past" "can only mean the sins of the world before Christ's first advent." The whole pre-Christian world, if saved through His influence upon them, must have a probationary knowledge of Him in some other world than this. The inference of extended probation in both of these cases is inevitable. If it does not follow as a logical necessity from the prem-

In., the professor of logic in Boston University will confer a great favor upon the writer and upon all Methodist theologians by publicly showing that this inference is false, and by pointing out some other ground of salvation for the classes named. I have been accustomed to teach that the pious pagans, following the starlight of natural religion to the best of their ability, and all infants, are, in the words of Wesley, "saved through Christ though they know Him not;" or, in the words of Dr. Whedon, "saved because they have the spirit of faith and the purpose of righteousness." In the words of Paul, they are saved because "they show the work of the law written on their hearts." Methodism has no use for Andover, and, should she go there, would find no welcome by its venerable senior theologian, who says that his only hope for orthodoxy in New England lies in the opposition of Methodism to the heresy of probation after death.

St. Paul says: "This one thing I do." But the writer of this article has not an eye so single. He purposes, as long as he is in this tabernacle, to do two things — to resist the tide of worldliness threatening to engulf our church, and the tide of liberalism which begins to trickle through the dikes of our theology.

Milton, Mass.

COMMENTS ON DR. STEELE'S PAPER

PROF. BORDEN P. BOWNE, LL. D.

I HAVE read Dr. Steele's paper carefully, and I do not think that in our essential contention we are as far apart as he seems to hold. The Doctor begins by affirming "unfathomable mysteries" in the work of Divine mercy. I began my papers by pointing out the relativity in human thought and language which should make us careful in thinking we had exhausted the truth of God, and ended by saying that I have no objection to appealing to back-lying mysteries in the Divine nature which transcend the view set forth in my papers, with the proviso, however, that they equally transcend the traditional views. With this understanding I sought to find some working conception which should emphasize the moral aim of Christ's work and should not be an offense to the moral reason. Such a view, with the reservations mentioned, I found in the conception of Christ's work as having for its end the reconciliation of men to God by recovering them to the life of righteousness; and this view I still think will yet become the head of the corner. Whatever other elements are retained, this factor will be increasingly emphasized. Having only these peaceful intentions, I was not a little surprised when Dr. Steele suddenly started up before me breathing out quotation marks and logical consequences and other similar rhetorical slaughter.

When the Doctor's paper is reduced to its net significance, the chief issue is seen to concern the interpretation of Scripture language. I said the Scriptures do not give us any philosophy of the atonement, that is, any complete and consistent theory. To be sure, many detached phrases and passages can be found which may be called a philosophy, but they do not fit into one another so as to form a consistent whole. In this sense the Scriptures do not give us a philosophy of the subject. This seems to be sufficiently shown by the age-long debates of theologians. If the Scriptures were so clear on the matter, surely these good men would not have been so divided.

But Dr. Steele quotes one of these passages from St. Paul as containing a philosophy. But before we can say that it contains the philosophy of the atonement, we should need to show that it harmonizes with other

New Testament writings and with other passages by Paul himself. Paul says some things which look like the moral theory, and some other things of a mystical sort which look like no recognized theory. And the passage quoted is the one on which Abelard first based the moral theory of the atonement. These facts awaken the suspicion that perhaps we have not reached a finality after all in this passage.

But Dr. Steele insists that the passage must be literally taken. There is then a literal propitiation through faith in Christ's blood whereby God is just and the justifier of him that believeth in Jesus. But what are we to understand here by propitiation? Among people accustomed to sacrificial usages this term would well express the repentance and submission of the sinner on the one hand, and the gracious disposition of God on the other. But what would it mean objectively? We should be unwilling to apply the word in its familiar connotation to God. And since the propitiation itself goes forth from the love of God, what meaning can we attach to such self-propitiation in any case? Manifestly we must put the propitiation among the mysteries and use the word as an X. But what gain is there in that? The Doctor would say, no doubt, that the propitiation is rectoral, not personal; but does he think propitiation a good word for such a regent's device? Seeing that the Christian world had to wait 1600 years to discover the rectoral theory, we may well doubt whether Paul or his ancient readers had any such notion.

Similar considerations apply to the other phrases, "through faith in his blood," and "just and the justifier of him that believeth in Jesus." If we insist upon a literal meaning, we find the matter retreating again into inarticulate mystery, and all that we gain is a word when we are seeking an idea. And to keep the word we must use it in a non-natural sense. Here again I fail to find any real gain, or much more than a verbal difference in our views. I contend that the views in the ordinary sense of the words are untenable. The Doctor contends that the views must be held, but when it comes to defining the terms, it appears that they are to be defined ad hoc. In that way any view may be made tenable.

The Doctor, in his polemic, seems to me to "lean too much to Calvinism." I could understand his literalism in a holder of the substitution and satisfaction theories, but I am somewhat surprised at it in a holder of the rectoral theory. If grammar and lexicon are to settle these questions, there can be no doubt that the rectoral theory is a heresy, and it was long so considered. Its exegesis was rather an eisegesis, and it won its way only by emphasizing the protest of the moral reason against the rejected doctrines. It would be instructive and illuminating to go through the substitutional and satisfactional language of Scripture and insert the meanings which the rectoral theory requires. It is all the more interesting to find a holder of this view making a stand for literalism. But in fact no one longer holds to a strictly literal interpretation, except when he has a polemic on hand. The satisfaction of the satisfactionist is one which does not satisfy. The substitution of the substitutionist is one which does not substitute. The justice of the rectoral theory is unlike any justice recognized by the unsophisticated moral reason. The satisfaction and the substitution and the justice have to be manipulated until they mean what they may be allowed to mean according to the exigencies of the theory, but what no one would ever think they meant who relied solely on the ordinary usage of language. Out of this confusion, which to the Doctor's disrelish I have called hocus-pocus, the only escape lies in discerning the instrumental and non-absolute character of

Scripture language, leaving its meaning to be determined by the growing insight of Christian thought under the guidance of that Spirit which is to lead us into the truth. The existence of the governmental theory is itself a proof that grammars and lexicons alone do not suffice for the interpretation of the Bible and that the moral reason must have a decisive voice in the matter. And the same reasons which produced this theory are carrying us beyond it. In its present form it is only a half-way measure.

Of course such a view of language is always open to objection. There is no rule for distinguishing between the literal sense of language and its figurative and adumbrative use, beyond the purely formal one that language must not be taken literally, supposing the speaker is intelligent, when the literal sense is nonsense. But the personal equation enters into this rule. Not long since a good man brought me a MS. in which he contended for a literal throne and form of God, because "it says they shall see His face," etc. Of course I could do nothing with him. Such problems can be solved only by the growing thought of the church. The Doctor also visits some severities upon me for saying that this adumbrative language should be used after its true character is discovered. But what else is there to use? All language has its pictorial elements, and most men must think pictorially in religion as well as other things. Thought in every realm passes slowly from the pictorial to the conceptional stage. Would the Doctor give up the substitutional and sacrificial images of the Bible because his rectoral theory has made them literally misleading?

These considerations touch the significant part of the Doctor's argument. In addition, he gives a long list of fearsome logical consequences in which I can find no cogency whatever. But it would take too much time and space to point out the elementary oversights on which they rest. As to what the Doctor says about the moral-influence theory, I regard the title as inadequate for my view, as it fails to suggest the eternal love and eternal working which underlie the life and salvation of men, and of which the earthly work of the Redeemer is only a part. With this conception I have no difficulty with "infants, idiots and pagans," for while I have no conception of how God deals with them, I am very sure that they are safe in the hands of the God and Father of our Lord Jesus Christ. And as to the miscellaneous collection of heresies which the Doctor forebodes, I renounce them all. I see no greater danger in the conception of the divine fatherhood than in the doctrine that God is love or in the parable of the prodigal son. The implication that fatherhood implies moral laxity suggests that fatherhood has been confounded with grandfatherhood — a very different notion. Criminal law long since made the discovery that rational and righteous penalty is more effective than indiscriminating threats and vengeance. Theology might do well to follow after.

We both believe in the love of God, and the grace of the Lord Jesus Christ, and the sanctifying work of the Holy Spirit. We both demand repentance, faith, discipleship and righteousness. We both believe that the work of grace, like all God's work, abuts on divine mystery. But I believe, in addition, that this mystery cannot be expressed in terms of the traditional theories of the atonement except as adumbrations of a fact which transcends them.

I regret that Dr. Steele has seen fit to help out his argument by imputations of heresy or heretical tendency, and I have no doubt that he will himself regret it on thinking it over. It surely ought to be possible to dispense with such matter in the discussion of so serious a topic, especially when love is so seriously enthroned. Dr. Steele in his knightly zeal against liberalism has mistaken the enemy, and is firing in the face of his friends.

Boston University.

THE FAMILY

OCTOBER

Summer returns with her, and still
She lingers with us; stream and hill
And wide fields waver like a dream
Through warm, soft mist and tender gleam.

Again the gentian dares unfold
Blue fringes closed against the cold;
Again, in mossy solitudes,
The glimmering aster lights the woods.

One mass of sunshine glows the beech;
Great oaks, in scarlet drapery, reach
Across the crimson blackberry vine
Toward purple ash and sombre pine.

The orange-tinted sassafras
With quaintest foliage strews the grass;
Witch-hazel shakes her gold curls out
'Mid the red maple's flying rout.

Our forests that so lately stood
Like any green familiar wood,
Aladdin's famous tale repeat —
The trees drop jewels at our feet.

With every day some splendor strange!
With every hour some subtle change!
Of our plain world how could we guess
Such miracles of loveliness?

Ah! let the green Septembers go.
They promise more than they bestow;
But now the earth around us seems
Clad in the radiance of our dreams.

Omen of joy to thee and me,
Dear friends, may this rare season be!
Life has not had its perfect test;
Our latest years may be our best.

Heaven's inmost warmth may wait us still,
What if, beyond Time's autumn chill,
There bless us, ere we hence depart,
A glad October of the heart!

— Lucy Larcom.

Thoughts for the Thoughtful

Plant Patience in the Garden of thy Soul!
The Roots are bitter, but the Fruits are
sweet;
And when, at last, it stands a Tree complete,
Beneath its tender shade the burning Heat
And Burden of the Day shall lose Control —
Plant Patience in the Garden of thy Soul!

— HENRY AUSTIN, in *Harper's Weekly*.

* * *
Shall God's appointments seem less good
than what thyself had planned? — Margaret
E. Sangster.

* * *
When life has but few blank leaves left,
thank God! there are the margins all the way
back! — James Buckham.

* * *
Whatsoever . . . it be that disorders,
annoys, grieves you, makes life look dark
and your heart dumbly ache, or wets your
eyes with bitter tears, look at it steadily,
look at it deeply, look at it in the thought
of God and His purpose of good, and already
the pain and annoy of it will begin to
brighten. — Samuel Longfellow.

* * *
Men carry unconscious signs of their life
about them. Those that come from the forge,
and those from the lime and mortar, and those from
dusty travel, bear signs of being workmen,
and of their work. One need not ask a mer-
ry face or a sad one whether it hath come
forth from joy or from grief. Tears and
laughter tell their own story. Should one
come home with fruit, we say, "Thou art
come from the orchard;" if with hands full

of wild flower, "Thou art from the fields;" if one's garments smell of mingled odors, we say, "Thou hast walked in a garden." But how much more, if one hath seen God, hath held converse of hope and love, and hath walked in heaven, should he carry in his eye, his words, and his perfumed raiment, the sacred tokens of Divine intercourse! — Henry Ward Beecher.

* * *
The higher the number of horse-powers in a stationary steam engine, the greater the need for solidity in the masonry and fixings. To meet a tremendous strain on your bridge you must have immense strength in your supports. Security is the condition of all the high achievements of power. The Christian seeks to increase his rest, not that he may luxuriate in the pleasure it brings — that would be selfishness — but that he may be strengthened with all might, even the might of an inmost calm and harmony, for the service of Christ and men. — John Clifford, D. D.

* * *
How silently and delicately autumn first touches the world! The changes are almost imperceptible, but the landscape is different; the eye feels it; the heart is conscious of the coming transformation. What prophesies of the unseen and the inevitable are here! We know, we feel, that which has not yet shown on the surface; the great disclosures break upon us like the morning. In the parable of our life the seasons lead; and there is new significance in the "Christian year" at every repetition or rehearsal of the drama. Life itself has no more powerful presence than nature seen through intelligence, sympathy and charity, till it has come to the vision of God and been transformed thereby. Ah! it is not sad to see the leaves fade and fall when we think of the life within and behind. Nor is the failure of the bodily power a thing to make him blanch who sees down in the depths of his soul Him who giveth the "eternal life." — N. Y. Evangelist.

* * *
breaks forth again, and all the sky is clear. So it was that the disciples, believing that the living Lord was going before them, went forth, in the might of an invincible faith, not to Galilee merely, but to the ends of the earth. The power by which they accomplished their great work was not in themselves. It was in Him whom they obediently and gladly followed, and who not only manifested Himself repeatedly to them, but gave them strength and fortitude and courage for the stupendous task which He called them to undertake. Oh, the comfort and the glory of walking thus after the unseen Lord! Oh, the glory, greater still, of walking with Him by and by, in the light and peace and joy of Paradise! — EDWARD B. COH, D. D., in "Life Indeed."

* * *
We suffer in this world below,
Hard training here we undergo,
Full many a pang and many a throe.

We suffer, and we know not why;
In vain with tear-dimmed eyes we try
The reason of our pain to spy.

We suffer, and we only know
That wider knowledge cometh so,
And love and faith more ample grow.

We suffer, and we taste in pain
The richer life where death is gain,
The death of self, by strong love slain.
We suffer, and we grow more strong,
More patient, though the end be long,
More sure to raise the harvest-song.

— Mrs. E. S. Armitage.

JOSIAH'S CHECKMATE

MARY A. SAWYER.

"IT will be worse for us than the picnic season," said Deacon Short, in a gloomy voice.

"It looks so now, that's a fact," asserted Josiah Punt, his clerk.

The two men were alone in the deacon's dry goods store. Josiah had brought the unwelcome verification of a rumor which had reached them the preceding day. For some moments both were silent.

"Perhaps the late fall trade'll make up the loss now," said Josiah, at last.

"It won't!" answered the deacon, with a touch of resentment in his voice. "They'll spend all their money down there. It'll be the ruin of our fall trade."

"It may rain the whole week."

"If it rained pitchforks, the women would go!"

Josiah took off his coat and hung it on a peg. "I guess I'll wash the windows," he said, "seeing as we're both early."

The windows were already spotlessly clean, but Josiah polished them over and over until the deacon called to him.

"What's the use of wasting your strength that way?" he said, testily. "Who cares for anything in my windows? The world is full of scoundrels, and they prosper."

Josiah put away his pail and brush with his usual care. His heart ached for his employer, and all day he bore his burden with him.

At home, that night, he found a neighbor sitting with his mother. She turned and included him in their talk.

"I've just been telling your mother it is true. My Lucy saw one of Ford's posters. They're pasting them up

everywheres. How does the deacon take it?"

"He hasn't said much. We've been busy today."

"You can rest next week. Everybody'll go down to Lester, you may be sure."

She rolled up her knitting and got up from her chair. "If Josiah's tired I won't stay any longer."

"That needn't hurry you."

"It's time to go. It's almost nine. Well," turning to Josiah, "I'm real sorry for Deacon Short, but you know as well as I do that Ford's store down in Lester is almost as big as the Boston stores, and we women wouldn't be human if we didn't want to see and buy the bargains he's offered for next week."

"Ford ought to be satisfied with his local trade. He has it all, and Lester is four times as large as our town."

"He means to be a multi-millionaire. He's tremendously smart, they say."

Josiah groaned aloud after she had gone. "It is too bad in Ford!" he exclaimed. "He has sent out his posters into all the towns round here. He'll hurt a dozen men beside the deacon."

"It is the terrible greed of the age," said his mother, sadly.

"He has enlarged his store four times," Josiah went on, bitterly. "He has taken in one kind of thing and another, and he has driven half-a-dozen small traders out of business. He has ruined them. They can't start in anything or succeed in anything, for they can't compete with his capital. It is downright wicked! And now he gets up this mammoth sale and posts his bargains everywhere!"

"The Lord can overthrow the evil designs of evil-doers. Trust Him."

"I wish I could. I can't think of anything but Ford's sale, though. If we could only get ahead of him in some way!"

"Perhaps you may be able to. God may show you the way. Trust Him more, Josiah."

"I ought not to be so downhearted, I know, but, you see, mother, the deacon has got in a larger stock of fall goods than he has had for years, and we shan't sell them. How can we, if people spend all their money in that week?"

"They may not find many bargains. Bargains are not always bargains."

Josiah rose and kissed his mother.

"You are a true comforter," he said, tenderly, "and I'll try to have your trust."

His face was as tranquil as ever when the deacon came into the store the next morning. He looked suddenly old. "He hasn't slept a wink, I know," thought Josiah.

He spoke to him at once in his cheeriest tone. "I've thought of something," he said. "Shall I tell you about it now? It may help us out next week."

"It won't, but you can tell it."

Josiah unfolded his plan quickly. The deacon shook his head. "It wouldn't do a mite of good. They'd go just the same. You can't stem the tide of rascality. And you don't consider the loss that way."

"One way of looking at it, it isn't a

very big loss. We shouldn't sell 'em for years."

"I'd as soon lose on one as on the other," testily. "They all cost good money."

Josiah made no reply. "He'll have to get used to the idea," he thought, "so I'll drop it."

Toward night the deacon spoke to him. He was at his desk. He had been occupied with his ledgers the greater part of the afternoon.

"Well, Josiah," he said, "I've been turning it over and figuring on it, and I guess we'll try it. We've got to lose on one side, but, perhaps, it'll pay in the end. Anyway, we shan't be injuring any one."

"That's so."

"A man can scarcely keep up an honest business, nowadays, there are so many ready to run it into the ground."

"There are too many rascals unhung," responded Josiah, with warmth. "Hang a few fellows like Ford, and his sort of business would stop. Folks wouldn't be pouncing down on other folks if they knew the gallows waited for 'em."

"I can't make out the way of things now," said the deacon. "I can't make it out!"

Josiah stayed all night in the store. In the morning he hung several placards in the windows. The first person who passed was the busiest dressmaker in the town. She stopped to read them.

"That's good!" chuckled Josiah. "If any one can spread a thing, she can!"

She came in, presently. "Wait on me quick!" she said. "I'm in a terrible hurry!"

Josiah sprang behind the counter.

"Linings, of course. What shade?"

"Drab. What do you mean, Josiah?"

"By our placards? Just what they say? 'Big sale next week!' 'Patronize your home stores!' 'A present to every purchaser!' 'Watch the windows!' Won't people understand? Shall I alter them?"

"No. I thought it was a joke. I see now what you mean. You're trying to cut out Ford."

"Ford has a sale. Deacon Short has a sale."

"Well, I'll tell what folks I see, but it's no use to try to cut him out, Josiah. He can do as he pleases, he has grown so rich."

"Then you'd better not add to his riches," laughed Josiah.

The news of the deacon's sale spread rapidly. The curiosity of the town was aroused by it.

Josiah, during the remainder of the week, worked until well into the night.

"It's a mercy I'm strong," he thought, as he ransacked drawers and boxes and brought out goods that had been in stock for years. Most of them he carried to his home.

"I can't bear to see the deacon finger them over as if he couldn't part with them," he said to his mother. "Besides, your judgment is better than ours."

The town was astir early on Monday morning. The people who had planned to go to Lester delayed the trip. Many

had decided not to go. The voices of the husbands and fathers had been emphatic.

"Ford pays no taxes here. Spend your money in your own town. Buy of the men who help to make a town!"

Josiah ate his breakfast before daylight. He had passed a restful Sabbath. His anxiety had dropped away from him when, on Saturday night, he had carried down to the store the last of the things his mother and one of her neighbors had made from the old-fashioned goods which the deacon had kept for so many years.

At seven o'clock he pulled up the shades of the show-windows. He had been actively at work for two hours.

Across the way a meat-market was open. Josiah ran to the door and called to the owner: "Smith! Come across and tell me how our windows look!"

Mr. Smith responded with alacrity. "First-rate!" he said, pausing in the middle of the street. "Do 'em yourself?"

"Yes."

"You've got taste. Yes," coming nearer, "they look handsome! And so you're going to give all those things away?"

"Yes," glancing at the ropes of cedar he had stretched across the windows, and at the slender young fir-trees. "Yes, everything that is hung up is a present."

"Costs a penny to give 'em away, I reckon."

"More pennies than we like to think of, but I hope we shall sell a good deal of our fall stock."

"I hope so," heartily. "Men like that Ford are ruining all the small traders—driving them out of business by taking their business away from them. It's too bad!"

"It is making the country poorer, the deacon says. Here he comes now."

At nine o'clock, Deacon Short looked up from the paper he was trying to read.

"I told you they'd go just the same!" he said, gloomily.

"It's wash day!" answered Josiah, cheerfully. "Folks will get along by and by!"

"I'm afraid you have tired yourself to no purpose. People won't take our old stock even if we give it to them!"

"I am more afraid the presents won't hold out than that they will be refused!"

"We shall see. It's nine o'clock now, and not a customer!"

"They'll soon come," answered Josiah, running his eyes over the presents.

They were of considerable variety. There were toys and dolls, remnants of ribbon, silks, woolen and cotton goods, handkerchiefs, aprons, bags, penwipers, pincushions, tape, pins, needles, gimp, buttons, and many other articles.

The deacon shook his head as he threw aside the paper. "I'm too worried to read!" he said. "I don't expect a customer! Ford has got his name up for cheap sales. They'll all go! It's natural they should. A man has got to sell below cost and throw in brand-new presents if he tries to compete with such men. What's he going to do? Fall Give in! Let them take it all!"

"They mean to! Hillo! Hurrah!

Here's a customer! Miss Herton's coming!"

The deacon hurriedly picked up his paper. Josiah seized a dust-cloth and tried to look unconcerned.

"How very pretty your windows are!" said their first customer, after she had asked for gloves. "I came early on purpose. I could not wait for Aunt Hannah!"

"So she is coming down to see our windows?"

"Oh, yes! I wonder what she'll get for her present! What if it should be one of those dolls!"

Josiah laughed, as he took a ticket from a box and went to the window. His face crimsoned when he returned. In his hand he bore one of the dolls.

"I couldn't help it," he said. "The tickets correspond, you see."

"I'm glad to have it! Half-a-dozen children will beg for it, before I'm a day older! But," gravely, "it is too much of a present for just one pair of gloves."

"If you buy a new dress tomorrow, you may not get more than a ball of tape."

"Or"—laughing—"a tin horn! Oh, I do hope Uncle John will get a tin horn!"

Aunt Hannah and Uncle John! Josiah hoped the deacon heard these comforting words. Aunt Hannah's purchases were always on a liberal scale.

"You must send him half-a-dozen times," he answered, "if you are so desirous he should have one."

"So I must."

As she took the doll in her hands, her aunt entered.

"Is that your present?" she asked. "Don't give it to Sally or Ellen. They have plenty. Put it away for the Christmas box."

"As you say. I'll wait and see what you get!"

Other customers entered at this moment. The deacon, leaving his paper, came forward to wait upon them. Josiah, glancing at him, knew he had heard.

"He looks better already," he thought. "Mother was right. She said the Lord would help us out."

A busy week followed. In the relief the deacon experienced by the sale of his fall goods, he lost much of the sadness he had felt in parting with his old ones.

"They cost good money, and I've lost in keeping them so long, but I never expected to be forced to give them away. Yet it may be for the best," he would say at night.

"I hope so. I know it is hard."

"Yes, yes. A man didn't have to do such things thirty years ago. He could do a straight, honest business then. Evil days have come upon the land, Josiah."

With the dawn of Friday a great anxiety fell upon Josiah. By noon the last present would go. All the week he had been drawing upon a reserve supply of cornballs, bags of butternuts, and bags of home-made candy. His mother had made this supply possible. But with all that she could do in a morning, would there be even one present for the evening sales?

The deacon was unconscious of his perplexity. "I won't tell him," decided Josiah. "He has had trouble enough."

He sent a messenger to his mother with a note. "I shall not be at home for dinner. Please make all the candy you can today. I'll send up for some at noon," he wrote.

By noon his decision was made. He waited until the deacon had gone home to dinner. He then measured off yards and half-yards of lace, ribbons, muslins, linings, calico and flannel.

"Now, then," he said, "we can pull through, with the addition of mother's candy and some things out of the small wares. And it will not worry the deacon, because he hands over all the checks to me."

His mother pointed with pardonable pride to her share of the day's work, when he reached home that evening.

"I'm afraid you have worked too hard," said Josiah, anxiously.

"No, I am not very tired. I knew something had happened to worry you. I suspected the presents were giving out."

"I have fixed it all right now," telling her what he had done. "I don't want the deacon to know," he concluded. "What you have done here, and what I have taken from the stock, I pay for out of my own money. It is my present to him. He has paid me well, and treated me well, all these years. Now it is my turn. Don't you think I am right, mother?"

"Yes, I am glad you thought of it."

"The money for every article is in the cash drawer now. My thinking of it was the Lord's help, mother."

"His help never fails those who trust in it," she said, earnestly.

At seven o'clock the next evening Josiah put up the shutters. They closed an hour earlier on Saturday evenings. He smiled as he came back into the store.

"Only half-a-dozen bags of candy left!" he said. "Shall I give them to the children outside?"

"Yes, yes! I wish there were more!"

"Josiah," said the deacon, as they were about to go, "the man who is faithful to his employer's interests is the man who succeeds in his own business life. You will be in business for yourself some day, if the laws are so amended that men can do an honest business, and you will succeed. I thank you, Josiah, for all that you have done for me the past week."

"I was glad to do it. I didn't want Ford to have all our trade. He didn't get much. Only a few went."

"They would have gone. I thank you again, Josiah."

Josiah hesitated. Should he say what he believed?

"Mother thinks the Lord has helped you," he answered, presently.

"He has. I recognize His help. I am grateful for it. He gave you your idea, and the strength to work as you have worked. You must be very tired."

"A night's sleep will put me all right."

After a few more words they closed the store. As Josiah walked along wearily, he realized the strain the week had been. He wondered, too, if he had been wrong in resenting Ford's method of business.

"I can't think it," he said. "Ford

does a big business in Lester. He ought to be satisfied with it. Lester is for him, and our town is for us. And," reverently, "if the Lord had wanted him to have the deacon's fail trade, He wouldn't have given me the idea of checkmating him."

Josiah slept well that night.

The deacon lay awake a long time. He contrasted the present business situation with the past. Mingled with his gratitude for the prosperity of the week was apprehension for the future.

"Where will it end?" he asked. "A man cannot cheat the Almighty. He cannot serve two masters. Where will it end?"

Boston, Mass.

A SEPTEMBER TWILIGHT

CYRIL A. HERRICK.

Oh, how well I now remember
Those fair days in sweet September,
When I scaled the mountain-side and looked
around.
There old Mother Nature's story
Told was in majestic glory
Far above all words of praise man ever
found.

There the valley at my feet,
In its loveliness complete,
Was as fair a sight as man could wish to
see;
While the distant mountain massive,
And the nearer lakelet passive,
Were as calm and grand as in this world can
be.

Overhead, on outspread pinions,
Calling other birds his minions,
Screamed the eagle, lordly king of all the
air;
And beneath a sheltering shade-tree
Sat some pigeons, cooing softly —
Not so lordly these sweet birds, but yet more
fair.

Ah! the breeze was light and gentle,
And the breezy, Oriental
Clouds were painted by bright Phœbus'
parting gleam;
While unto the hoary ocean
With its never-ceasing motion
Through the distant plain there wound a
silent stream.

From beneath, the cattle's lowing,
As they slowly home were going,
Seemed a tribute to the loveliness of all.
And the insects' constant droning
Mingled with the patient moaning
Of the brooklet where it leaped a waterfall.

With delight all unabated
Gazed I at the scene, unseated,
Till the swift oncoming darkness hid the
sight.
Then, reluctant, I descended,
Sorry that the twilight ended,
Conquered by that grim usurper, Night.

Chicopee Falls, Mass.

TWO WAYS

MANY housekeepers—we can hardly call them homekeepers—wear themselves out fretting over what they have to do. They talk and talk of their duties, and every one who comes in contact with them hears of the cleaning, and the baking, and the sewing, until they are weary of it. The work of daily living is the theme of conversation when these housekeepers go to the neighbors', or meet acquaintances socially anywhere. Some people really enjoy making martyrs of themselves. They find mountains to climb where others only step over mole-hills. They complain and chafe and fret about their work, wasting strength and energy and getting much more worn by their work than others who know that cer-

tain duties must be done, and simply go quietly and cheerfully and do them.

These others accomplish much more, perhaps, than those who publish abroad all that they have done and are going to do. The quiet of the true homekeeper's house is not invaded by the friction of the machinery.

The homekeeper goes about with a pleasant face and no flourishing of trumpets, even if things do not go just as she would have them. There are hitches and hindrances at times in the best of homes, but the homekeeper is master of the situation, instead of letting the situation master her.

A guest wondered when her hostess did her work. She never heard a word about it, and yet the house was always tidy and things moved on in well-oiled grooves. This young woman had a way of getting things done and keeping them done, so that her own comfort and that of her family were not disturbed. It is a great art, this way of homekeeping, and well worth cultivating by those who are just starting in their blessed ministry as wives and mothers.

It is easy to get into the habit of nagging and fretting. Helen Hunt says: "There is one sin, which it seems to me is everywhere and by everybody overlooked, and underestimated in valuation and character. It is the sin of fretting. It is as common as air, as speech; so common, that unless it rises above its usual monotone, we do not even observe it. Watch any ordinary coming together of people, and see how many minutes it will be before somebody frets—that is, makes more or less complaining statements of some thing or other, which most probably every one in the room, or on the stage, or the car, or the street corner, as it may be, knew before, and which probably nobody can help. Why say anything about it? It is cold, it is hot, it is wet, it is dry; somebody has broken an appointment, ill-cooked a meal; stupidity or bad faith somewhere has resulted in discomfort. There are always plenty of things to fret about. It is simply astonishing how many annoyances and how much discomfort may be found in the course of a day, if one only keeps a sharp eye out on that side of things. Holy Writ says we are born to trouble as the sparks fly upward. But even for sparks flying upward in the blackest of smoke there is the blue sky above, and the less time they waste on the road, the sooner they will reach it. Fretting is all time wasted on the road."—SUSAN TEALL PERRY, in *N. Y. Evangelist*.

The Marks of Time

MAYHAP I would not have regarded her grievance as worthy of note had it not crowded out useful topics until it became, to some extent, my grievance as well.

There were so many beautiful things to talk of—the past, with its countless memories; the present, with its golden opportunities; the future, with its glorious possibilities; but she would none of these uplifting topics. True, my companion professed to believe that our stay here is but a stepping-stone to the life beyond, yet, in spite of this, she was in a most unhappy state of mind over the indisputable fact that the luxuriant brown tresses, of which she had been so vain, showed an occasional white hair. To her this subject seemed ever present, and was brought forward so often, and in so rebellious a spirit, that I found little enjoyment in her society.

I think I am safe in saying that the majority of my readers know from experience the start it gives one to find the first gray hair. They understand how they are thus made to realize that the heyday of youth is over, and that time is stealing a march upon them.

But, dear reader, remember that to repine against the marks of fleeting years is mur-

muring against the One who is the same "yesterday, today and forever." Besides, methinks it is well to be reminded that the years are getting on, and that "the King's business requires haste;" that our opportunities to advance His cause are fast lessening.

Have you foolishly rebelled at what is beyond your control, like the one who forced this caution upon you? If so, resolve, in the strength of your King, to rise above this weakness. Rather, with smiling face and brave heart, crowd the remaining years with such glorious work, in His name, as to make you forget self.

The flight of years must leave their impress on the outer man, but it is our Christian duty to grow old gracefully. So let us not waste our precious hours in vain regrets, for the promise of the Master is ever new—"Even to your old age, I am He."—HELENA H. THOMAS, in *Presbyterian*.

ABOUT WOMEN

—Mrs. Rose Hawthorne Lathrop, daughter of Nathaniel Hawthorne, and widow of George Parsons Lathrop, the writer, has been received into the third order of the Sisters of St. Dominic. For three years she has devoted herself to a cancer hospital, founded by her own gifts for incurable cases among the poor. Mrs. Lathrop has long been regarded as a devout Catholic.

—Miss Dorothy Klumpke, the American woman who is in charge of the department of measures at the astronomical observatory in Paris, has five or six young women under her guidance and instruction to assist her in her work. They work six hours a day, and earn about \$25 a month. Miss Klumpke says that the opening for women in astronomical work is of the greatest importance, and that women are better fitted than men to perform the labor of patient observation and minute detail so necessary in this work. She also says that with the opening of new observatories there will be increased opportunities, of which women will be glad to avail themselves.

—The Woman's Journal says: "The Newport woman is not afraid of rain. She has a long rubber coat, and a rubber golf hat, and she drives out in any weather. In the heaviest downpour, fashionable women may be seen on Bellevue Avenue in rubber driving-coats, driving at a good pace in an open run-about. The young contingent among the cottagers have their coats, hats, high rubber shoes, and delight to give rainy-day fishing parties. Women who like to walk array themselves in like manner, and start out without any umbrellas."

—Miss Charlotte M. Yonge has been writing for sixty years. Men and women are now past middle life who read "The Heir of Redclyffe" in their youth, and have felt its influence ever since. Mothers are reading the "Monthly Packet" to their daughters, as their mothers read it to them in their young girlhood. The Oxford Movement seems very far back in the past. Newman, it is true, died only a few years ago, but he was an aged man. Keble and the "Christian Year" seem long ago. But Miss Yonge remembers Keble as her rector and dear friend. They founded a scholarship, the other day, at Winchester in her honor, and the Bishop of Winchester made comment upon these things. In his young days, he said, Miss Yonge's characters were constant household words. "No book he had read then had made such an impression on him as 'The Little Duke.' He had not read it now for thirty or forty years, but every detail of the story was clear and vivid to his mind. 'The Heir of Redclyffe' had a most wonderful influence on a cohort of

young men at Oxford, among them William Morris and Burne-Jones. Tennyson, too, had pored over Miss Yonge's books."—Churchman.

BOYS AND GIRLS

FELLOW-FEELING

Poor little soul! We kissed the place
To make the smarting forehead whole,
Then dried the May and April face,
Saying, "Poor little soul!"
So soothed, he felt within him stir
Some pity for his mate in woe,
And went and kissed the baluster
Sighing, "Poor itty so!"

—Good Words.

VACCINATING THE DOLLS

ALICE MAY DOUGLAS.

ETHEL was "making believe" read her papa's big newspaper, which, by the way, she was holding upside down.

"Two deaths from small-pox last week," she read, "'and one next week.' My! I must have my dolls vaccinated."

"I'll be the doctor and vaccinate them," said Willie.

"That will be fine," answered Ethel; and away she ran to the nursery and put all of her dolls to bed.

Soon came a knock at the door. She opened it, and saw Willie wearing papa's tall hat and auntie's long cloak. He carried in one hand grandpa's cane, and in the other mamma's nice satchel!

"Come right in, doctor," said Ethel, "but I hope you'll not charge much, for I have fifteen children to be vaccinated. And remember to vaccinate the left arm."

"I'll not charge only five cents for the whole fifteen," answered Willie.

Then Ethel took her biggest doll in her lap and pulled up the dress sleeve of her left arm.

"Don't be frightened, dear," she whispered.

Willie scraped a little wax off of the arm with his knife, and Ethel pressed the doll's "squeak" to make her cry, just a little.

"Don't cry, child!" said Doctor Will. "This will save you from the small-pox."

Then he put a drop of mucilage on the arm for vaccination matter, which truly doctors call "virus." Lastly he put a piece of paper over the wound, and said, "It's all done, and you was a good child not to faint away."

All the other dolls were vaccinated in the same way, then Willie went out of the nursery. He met papa, who said: "Why, William, you have made me late to the train by taking my hat."

Next came lame grandpa, limping along with a clothes-stick. "O child," he cried, "I couldn't go to the store because I couldn't find my cane, and here you have it."

"I'll put up the cloak and satchel 'fore anybody else comes," said Willie to himself. "It's such hard work making folks know you are a doctor, I'll not try it again after this. But maybe I've kept small-pox from the house."

Bath, Me.

THE SUNDAY SCHOOL

Fourth Quarter Lesson III

SUNDAY, OCTOBER 15, 1899.

ESTHER 8: 3-8, 15-17.

REV. W. O. HOLWAY, D. D., U. S. N.

ESTHER PLEADING

I Preliminary

1. GOLDEN TEXT: *Commit thy way unto the Lord; trust also in him, and he shall bring it to pass.* — Psa. 37: 5.

2. DATE: B. C. 473, May or June.

3. PLACE: Shushan.

4. CONNECTION: The news reached Queen Esther that Mordecai was at the king's gate clothed in sackcloth. On sending to inquire the cause, the messenger brought back a copy of the decree providing for the extermination of the Jews, and an earnest request from Mordecai that she should seek an audience with the king, "and make a request before him for her people." Would she venture to do this? While Mordecai waited in intensest anxiety, we may easily picture Esther's dismay. Never before, not even in the hard and dreary bondage of Egypt, had the chosen people been called upon to face such a terrible exigency. What was she for a crisis like this? A man, a Moses even, would have staggered under the burden of responsibility, and she was but a tender, inexperienced woman, with no capital but her grace and beauty. How could she avert the impending slaughter? The king, as she well knew, was a capricious tyrant, hedged in by an etiquette of approach which in almost every case proved fatal to any rash intruder. His decrees once promulgated were unalterable even by himself. He seemed for the present to have surrendered himself to the influence of Haman; and had already shown signs of a waning affection toward herself. Would it not be indecorous in her to seek the king under the circumstances? She sends the chief eunuch to Mordecai with a statement of her perplexities. Her uncle replies, in substance: The fate you fear in going to the king will most surely fall upon you if you refuse to go. You will not escape because you are the queen. Deliverance will come to the nation from another quarter if you decline to act, but you will not yourself share in it; you and your father's house will be destroyed. And then he nerves her to the work by suggesting that her present elevation was divinely arranged for this exigency: "Who knoweth whether thou art come to the kingdom for such a time as this?" The spirit of the queen rose to the crisis. She sent word to Mordecai to gather the Jews in Shushan for a solemn three-days' fast, which she herself would share. At the end she would disregard the law and face the risk; "and if I perish, I perish." Arraying herself in her royal apparel, she entered the prohibited court and stood there. Either the executioners were paralyzed at this vision of loveliness, or the golden sceptre was extended so promptly that they had not time to grasp their swords. No doubt it was with a look of inexpressible gratitude and sweetness that the graceful queen came to the foot of the throne and touched the sceptre. But she was too politic to make known her request at once. She wanted a more favorable, a more private opportunity. She was not content even with the promise, "It shall be given thee even to the half of the kingdom." She deferred her request, and simply invited her lord and Haman to a banquet with herself. They came, and were so charmed that they accepted an invitation to a second banquet. Haman was especially flattered by the queen's attentions. He had now all he could wish for — all but one thing: Mordecai continued to disdain him; — and this poisoned all. So, at his wife's suggestion, he had a gallows built seventy feet high, and the next day intended to ask of his sovereign leave to hang the hated Jew on it. But that night Xerxes' dreams were disturbed. He could not sleep. He tried to solace himself with the records of the annals of his reign, and in doing this discovered that Mordecai who had saved him on one occasion from assassination had thus far gone unrewarded. When the unsuspecting Haman entered the hall of audiences he was greeted by the king with the question, "What should be done to the man whom the king delighteth to honor?" Supposing himself to be meant, the favorite was not modest in his suggestions: Let him be clothed with a robe that the king had worn, be mounted on a horse that the king had ridden, with all the royal trappings, and let the highest of the nobles conduct him through the streets of Susa proclaiming him as the man whom the king delights to honor. To his great chagrin and dismay Xerxes bade him perform all these high offices for Mordecai. He dared not refuse. Stifling his rage,

he loaded with honors the man he planned to hang. That same night he attended the second banquet given by Queen Esther and there met his fate.

5. HOME READINGS: Monday — Esth. 8: 1-8. Tuesday — Esth. 8: 9-17. Wednesday — Esth. 9: 20-28. Thursday — Psa. 31: 14-24. Friday — Zeph. 3: 14-20. Saturday — Psa. 91. Sunday — Psa. 37: 1-17.

II Introductory

Thus far the beautiful queen had tantalized her lord by delaying to name the request for which she had risked so much. It was with sharpened curiosity that he again asked her, when she played the hostess for the second time, to make known her desire. She had no reason for further delay. She told him it was for her own life and the life of her people doomed to destruction she asked. With all the pent-up passion and pathos of her Jewish nature she unmasked the plot of the "wicked Haman" who sat before her, quaking with fear. Rising from the banquet in his wrath the king stepped out into the garden. Haman, abject and cowering, seized the opportunity to beg for his life. In his terror he sunk upon the divan on which the queen reclined. The king returned at this moment, and perceiving Haman's attitude, imputed to him the basest motives. He was promptly removed, and, at the suggestion of one of the chamberlains, was at once hanged on the very gallows which he had destined for Mordecai. His home was given to Esther and his honors fell to the Jew who so singularly survived his hatred: "Mordecai came before the king," and wore the ring which Haman had worn. It was next in order to take measures to invalidate the decree which Haman had sent forth in the king's name. It could not be altered or recalled, but the intended victims could be permitted to defend themselves. It was therefore published throughout the entire realm that on the appointed day the Jews might gather themselves together and destroy all those who assaulted them — a privilege which they were not slow to use. Seventy five thousand of their assailants fell, including the ten sons of Haman.

III Expository

3, 4. Esther spake yet again before the king — entered the inner court unsuited, as we learn by the next verse, and was again protected by the extending of the golden sceptre. Fell down at his feet and besought him with tears. — She had reason for this passionate entreaty, for the decree of Haman continued in force.

5, 6. If it please the king, etc. — A beautiful woman in tears of genuine distress will touch the hardest heart; and this fascinating young queen, standing before her royal master, arrayed in the splendor that befitted her position, pleading with tearful eyes for this great but difficult favor, must have been irresistible. Her argument was a double one: the favor must be granted "if it seem right before the king, and if I be pleasing in his eyes." We may imagine with what hesitating, bewitching grace these last words were uttered. How can I endure to see the evil . . . my people? etc. — If at this moment she realized that her weak voice alone stood between an irreversible decree and the utter extermination of her race, we may imagine what heart-stirring pathos she threw into these words.

7, 8. Then the king said. — His reply in

substance was that he had already shown his favor to the Jews by hanging their chief enemy and giving his estate, doubtless a very valuable one, to Esther. He cannot reverse what is irreversible, but he gives authority to Mordecai to take what action he sees fit to make the decree of no avail. That astute Jew had no difficulty in finding a way to practically annul the decree. Write ye also for the Jews — R. V., "to the Jews." Haman's decree was not sent to the Jews, but the Jews heard of it; so in this case the officers of the provinces and the enemies of the Jews knew that while it was incumbent upon them to destroy and spoil the Jews, the latter had the privilege to protect themselves with arms and spoil their would-be spoilers. So these antagonizing decrees brought on a civil war.

15. Mordecai went out (R. V., "forth") from the presence of the king. — He was no longer a humble servitor at the gate, but the most exalted prince in the empire. In royal apparel of blue and white, etc. — Nothing was lacking in the raiment of "the man whom the king delighted to honor." His brow was encircled with a coronet; the colors of his apparel were those reserved for royalty. Garment of fine linen and purple — the flowing robe was of the purest hyacinth striped with purple. City of Shushan rejoiced (R. V., "shouted") and was glad. — Their "perplexity" at Haman's edict vanished. Evidently the Agagite was not a favorite with the people, and Mordecai was.

16, 17. The Jews had light and gladness . . . honor. — From being a race doomed to extermination, with the day fixed, and by an irreversible decree, they found themselves rescued and placed in high favor. With one of their number holding the highest office, and another the queen of the king, they had reason for "light and gladness." Many of the people of the land became Jews —



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The process of dentition should no more be painful than the growing of the nails or hair; that infants suffer when teething is due in many cases to the fact that they have not had a food that contained the material necessary for building up the teeth. Mellin's Food not only contains material for the flesh and muscles but contains the phosphatic salts for the bones and teeth.

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eager to link their fortunes to a race which had become so conspicuously predominant.

IV Illustrative

1. The Feast of Purim derived its name from the word "Pur," or lot (see above), and was instituted to commemorate the deliverance of the Jews in Persia from the massacre decreed at the instigation of Haman. The fourteenth and fifteenth of Adar (March) were set apart for its observance. The Book of Esther is read through publicly in the synagogue, and at every mention of the name of Haman, the congregation cry out, "May his name be blotted out!" or, "Let the name of the ungodly perish!" When the names of Haman's ten sons are reached, the reader utters them with one breath, with a continuous enunciation, to indicate that they were all hanged at once. "They were even written in the Book of Esther in three perpendicular lines to signify that they were hanged on three parallel cords." When the Book is finished, the whole congregation exclaims: "Cursed be Haman; blessed be Mordecai; cursed be Zeresh [Haman's wife]; blessed be Esther; cursed be all idolators; blessed be all Israelites, and blessed be Harbonah, who hanged Haman!" The vindictive temper of this festival makes it the least pleasing of all the Jewish feasts to the Christian Church.

2. Take one of the most conspicuous instances of moral courage which history affords. The veteran Stilicho had conquered Alaric and his Goths. The Romans invite the hero and his ward — a stupid, cowardly boy, the Emperor Honorius — to gladiatorial games in honor of the victory. The empire has been Christian for a hundred years, yet these infamous and brutalizing shows still continue. They are defended with all sorts of devil's sophistry. The games begin; the tall, strong men enter the arena; the tragic cry echoes through the amphitheatre: "Ave Caesar, morituri te salutamus;" the swords are drawn, and in an instant's signal will be bathed in blood. At that very moment down leaps into the arena a rude, ignorant monk. "The gladiators shall not fight," he exclaims. "Are you going to thank God by shedding innocent blood?" A yell of execration rises from these 80,000 spectators. "Who is this wretch that dares to set himself up as knowing better than we do? Pelt him! Cut him down!" Stones are hurled at him; the gladiators run him through with their swords; he falls dead, and his body is kicked aside, and the games go on, and the people — Christians and all — shout applause. Aye, they go on, and the people shout for the last

time. Their eyes are opened; their sophistry is at an end; the blood of a martyr is on their souls. Shame stops forever the massacre of gladiators; and because one poor, ignorant hermit had moral courage, "one more habitual crime was wiped away from the annals of the world" (Farrar).

FROM MAINE TO WASHINGTON

ANNA C. BEALE.

On a charming day in August, when all nature seemed reposing for future work, we left picturesque Maine via Northport, upon Penobscot Bay, en route for Spokane, Washington.

Spending a short time in the Boston Deaconess Home, we shall not soon forget the words of one of the workers, who conducted the morning prayers, when she prayed that all the Homes might be like one great home, thus indicating a central thought that our homes here should represent the heavenly home; also it reminded us of what one of the ladies said when we were a student: "Lord, let me do a great work; but don't let me know about it."

We journey on to Chicago, passing over the Hudson of world-wide fame and through cities teeming with life, and find ourselves in the great city of the West, where resides the mother of American Methodist Episcopal deaconesses. We see in her strong spiritual face a purpose not of worldly pride and ambition, but one intense desire of helping the world up to God. He has indeed greatly prospered the work, where only a few years ago, in a small rented house, Mrs. Lucy Rider Meyer taught a select few, now a large Training School, which, with the new Hall soon to be completed, will accommodate three hundred students. As we looked into the faces of the young ladies coming from various parts of the United States to study the Word of God, we thought what a power for good and what uplifting influences to the world will be exerted because of this consecration.

The service Sunday afternoon was of special interest because of the fact that Miss Gregg, one of the teachers, was about starting for India to establish a Training School there, and Miss Wiles to assist in the Boston Training School. And as we listened to their earnest words, the thought came, Oh, that many young ladies might experience the blessedness of service for others, and follow Christ who came "not to be ministered unto but to minister." This was beautifully illustrated by one of the ladies of the Chicago Deaconess Home, when in a modest way she told a friend how she called upon a poor sick woman, whose husband had not been able to meet the rent, and the deaconess having her vacation money in her pocket, took it out, saying to the almost discouraged couple, "Take this and pay your rent!"

We heard of the Settlement, Boys' Orphanage, Old People's Home, and would have been glad to visit these places had time permitted, but were obliged to hasten to our destination, having opportunity along the way of doing a little in His name.

We sped along through North Dakota, Montana, over mountains reminding us of the consecration hymn, "I'll go where you want me to go, dear Lord, over mountain, sea or plain;" also there came to us what once we read when climbing up a mountain — "Follow your guide;" so in life do not undertake to go before, but let Christ lead the way, then all will be well.

We still speed on our way, and finally Spokane is called, and this reminded us of what we read of this Western city: "From Missoula to Spokane is one of the most interesting railroad rides in the whole West. The great shaggy mountains unroll

before the eye like a panorama. Shapely pines, almost as large as those which keep guard at the entrance of Yosemite, lift their fronded crests and rock back and forth, swayed by the gentle urgency of the wind. Sky as blue as the bay of Naples smiles down upon the river beneath; festoons of honeysuckle and wild grape vines deftly conceal the rugged, forbidding rock. The river sweeps placidly on or whirls in violent eddies, and twice breaks into cascades, beautiful as Schaffhausen on the Rhine."

So while we have been traveling from Maine to Washington, beholding the handiworks of our God, we are led to exclaim: "What is man that Thou art mindful of him, and the son of man, that Thou didst visit him?" and again: "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty."

THE ALUM BAKING POWDERS

Names of Some of the Principal Brands Sold in this Vicinity.

The recent discussion in the papers of the effect upon the human system of food made with alum baking powders, and the opinions that have been published from noted scientists to the effect that such powders render the food unwholesome, have caused numerous inquiries for the names of the various alum powders.

In Massachusetts, New Jersey and many other States of such importance do the food authorities deem the matter that the names of alum powders have been officially made public, and in two States at least the laws provide that there shall be printed upon the labels of all packages of this class of powders the statement that they contain alum.

Information as to the list here given has been obtained from the official reports of the State Board of Health, from the Agricultural Department chemist at Washington, and from other equally reliable authority:

Baking Powders Containing Alum:	
DRY YEAST	Contains Alum. R. B. Davis & Co., New York.
DAVIS' O. K. . . .	Contains Alum. R. B. Davis & Co., New York.
PILGRIM	Contains Alum. Pilgrim Baking Powder Co., Boston.
BOSTON	Contains Alum. Boston Baking Powder Co., Boston.
DIAMOND	Contains Alum. Put up for various dealers.
QUAKER	Contains Alum. Quaker Baking Powder Co., Boston.

In addition to these, it is learned that many grocers are selling what they call their own private or special brands. These powders are put up for the grocer, and his name put upon the labels by manufacturers of alum powders in New York, New Haven, Boston, and elsewhere. The manufacturers, it is said, find their efforts to market their goods in this way greatly aided by the ambition of the grocer to sell a powder with his own name upon the label, especially as he can make an abnormal profit upon it. Many grocers, doubtless, do not know that the powders they are thus pushing contain alum and would be actually contraband in many sections if sold without disguise.

It is quite impossible to give the names of all the alum baking powders in the market. They are constantly appearing in all sorts of disguises, under all kinds of cognomens, and at all kinds of prices, even as low as five and ten cents a pound. They can be avoided, however, by the housekeeper who will bear in mind that all baking powders sold at twenty-five cents or less per pound are liable to contain alum, as pure cream of tartar powders cannot be produced at anything like this price.

C M
ARCADIAN

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OUR BOOK TABLE

The War with Spain. By Hon. Henry Cabot Lodge. Profusely illustrated. Harper & Brothers: New York. Price, \$3.50.

To put in a little over two hundred pages a comprehensive history of the entire war, including both the Cuban and Philippine campaigns, the naval and military operations, as well as the diplomatic side of the conflict, and to do it in a style that chains the reader's attention from beginning to end, requires no small skill; but Senator Lodge has abundantly demonstrated before that he has such skill, and this most interesting book will add to his well-won fame. Great accuracy of statement has been studied, and in contrast with the confused, conflicting accounts of correspondents this is a matter of great moment. Philosophical reflections abound. It is not a dry chronicle. The narrative is picturesque, and the engraver's art has added nearly one hundred pictures. "The Coming of War," "Manila," "The Blockade of Cuba," "The Pursuit of Cervera," "The Fight by Land and Sea at Santiago, with its Surrender," the "Campaign in Puerto Rico," the "Blockade of Manila" and the "Capture of Guam," together with the peace negotiations and the most important public documents, are all graphically set forth in such an entertaining way that one finds it hard to stop at any point. Full credit is given to Admiral Sampson for the naval operations in eastern waters, and on General Miles high praise is bestowed. Secretary Alger, so far as we have noticed, is not mentioned, nor is the embalmed beef discussion referred to. The book is very handsome, and every way satisfactory.

The Master Idea. By Raymond L. Bridgman. The Pilgrim Press: Boston.

We are greatly pleased with this book. It is devoted to enforcing and substantiating the thought, now advocated very generally by leading scientific minds, that outside the realm of free will God is supreme and is really the only actor. "We find that the vast world of material existence about us is but the manifestation of the continued action of God; in matter He energizes unchangeably according to His pleasure. Man has only the power of changing the direction of these energies." "Man merely adjusts himself to nature; he cannot conquer her." "Everything but free will is a part of the great machine whose powers are the onworking of God and are sustained by Him." "Our fundamental truth is that all material and so-called immaterial existence, except created free wills, is the constant and purposeful forthputting of energy by the Source of all energy, and that His course of action is uniform according to unvarying law, or His own good pleasure." These extracts, taken from different parts of the book, sufficiently show the nature of the master idea, to the setting forth of which the book is devoted. It is a master idea of the very highest importance to him who would understand the course of Providence or provide for himself any sufficient basis of trust and peace in the midst of the seemingly aimless catastrophes and contingencies around him. We wish that we had more space to treat this very deserving production.

Nothing to Wear, and Other Poems. By William Allen Butler. Harper & Brothers: New York. Price, \$1.75.

The piece which gives name to the book was first published forty-two years ago, and has won for its author no little fame. It is safe to say that he has written nothing since of equal merit. The present volume contains, as Mr. Butler says in the preface, "my ventures in versification, mainly by way of recreation, during a long and laborious professional life." Viewed as such they are

very creditable, and will make a pleasant memento for personal friends. The "poems" — for such in a general way they may be termed, though they do not rise at any point to a high grade of inspiration — are some fifty in number, classified as poems of the city, poems of travel, poems for the children, translations from Uhland, and miscellaneous. The volume, published in the fiftieth year of wedded life, is fitly inscribed to the wife who has been so large a factor in making those years successful.

Poetry of the Seasons. Compiled by Mary L. Lovejoy. Silver, Burdett & Company: Boston, New York, Chicago.

This beautiful collection of nature poems is designed as a supplementary reader for grammar grades, and also as a book for home reading. The nature study, which forms so important a feature of school work, is greatly aided by the reading of apposite poetry in connection with the routine lessons on plant and animal life. Pupils more readily memorize facts when there are charming bits of verse associated with them, while at the same time they become familiar with some of the choicest forms of pastoral and lyric poetry. The compiler of "Poetry of the Seasons" has brought together some three hundred delightful nature poems, representing over one hundred and seventy authors.

Fairy Tales from Far Japan. Translated from the Japanese by Susan Ballard, of the St. Hilda Mission, Tokyo. With a Prefatory Note by Mrs. Isabella L. Bishop, F. R. G. S., author of "Korea and Her Neighbors," "Unbeaten Tracks in Japan." Illustrated by Forty-seven Engravings from Japanese Originals. Fleming H. Revell Company: Chicago. Price, 75 cents.

With these interesting "Fairy Tales" there is very much of information concerning the Japanese people, their life and homes. It is an excellent volume to be read at a mission work-party.

Memorial Papers; or, The Record of a Spirit-filled Life. By Mary P. Keen. M. W. Knapp: Cincinnati, O. Price, 80 cents.

This biography of the sainted Rev. S. A. Keen, by his wife, will receive tender and eager welcome. Dr. Keen was a holy man. That was the impression he made upon those who listened to him as he "opened up the Word," or chatted with him in the freedom of the social hour. The book will prove a great blessing to the multitude who knew him and had profited by his preaching and counsel. There is inspiration in the very excellent portrait which is given as a frontispiece in the volume. All the chapters of the book are very interesting, but we note as especially comforting and profitable the section in which his private journal is published.

Missions in Eden: Glimpses of Life in the Valley of the Euphrates. By Mrs. Crosby H. Wheeler, for forty years a Missionary of the American Board in Harpoon, Eastern Turkey. Fleming H. Revell Company: Chicago. Price, \$1.

This is an exceedingly interesting and instructive volume, descriptive of the land and peoples with whom the author so faithfully labored for so many years. It is finely illustrated.

Montaigne's Education of Children. Selected, Translated and Annotated by L. E. Hector, Ph. D. Appleton & Co.: New York. Price, \$1.50.

This new volume in the Appletons' "International Educational Series" is, like the others, edited by William T. Harris, A. M., LL. D., and has a very luminous and critical introduction written by him. Dr. Harris admirably characterizes Montaigne. He says: "Montaigne is a tonic or a sort of corrective against pedantry. But he is confused in his judgments as to what is really valuable in education. In fact, he does not see the real province of the school. . . . In her admirable 'Story of a Short Life' Mrs. Horatio Ewing shows how a lame soul may be cured. No one of Montaigne's essays could bring such a lesson to a lame soul; though his maxims are a sovereign cure for pedantry and useless knowledge."

For Student Days and Birthdays. By Edith A. Sawyer. Benj. H. Sanborn & Co.: Boston. Price, \$1.25.

"To be a suggestion, wise or loving, for each day; to be a record wherein birthdays may be kept for the years to come — is the twofold purpose of this book," says the compiler of this attractive little volume, which holds apt quotations for each day of the year, founders' days and presidents' days of many of the leading colleges, and blank pages on which your friend writes his or her name.

The Town Traveller. By George Gissing, Author of "The Whirlpool," "The Unclassed," etc. Frederick A. Stokes Co.: New York.

The Town Traveller is of an investigating and a regulating turn of mind. Being of a kindly disposition, his efforts to help people sometimes result in getting him into trouble. He is only one of the odd characters in the book. He finally settles down to help the keeper of a "china shop," who has heretofore made a living by letting china to her patrons when a dinner party is in prospect.

A Mountain Europa. By John Fox, Jr. Harper & Brothers: New York. Price, \$1.25.

This is a story of life in the mountains of Kentucky, down near the Tennessee line. The chief character is a beautiful and interesting mountain girl who is loved by a wanderer from civilization, a youth from New York, temporarily there in the interests of the mines. The complications of such a sit-

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uation are obvious. They are handled with skill and good taste, and the outcome is as satisfactory as could be expected, for the young man proves faithful and the girl dies happy, shot by mistake by her drunken father. It is the easiest way out of a painful dilemma.

SUNSHINE 'MID SHADOWS. — The limited edition of "Sunshine 'Mid Shadows" — the little volume of poems by the late Mabelle P. Clapp — was exhausted soon after publication last December. As calls for the book have continued, it was decided to have a new edition printed, and all orders can now be supplied from the dainty volumes fresh from the press of George H. Ellis & Co. Thus the beneficent influence of Mabelle Clapp's beautiful earth life will continue to go on in ever-widening circles, radiant with hope and love and inspiration. Magee has the book on sale.

Magazines

— The leading papers in the *Missionary Review of the World* for October are: "Medical Missions: Samuel Fisk Green, M. D.," by Dr. Pierson; "The Future of Turkey;" "A Mohammedan View of the Mohammedan World;" "The Relation of Medical to General Missionary Work." It is a very valuable number in the missionary data and inspiration which it contains. (Funk & Wagnalls Company: New York.)

— Music for September is less scholastic and professional than usual. There are contributions on "Leipzig as a Student Centre," "Royal Academy of Music and its Work," and pertinent references to several conservatories of music. (Music Magazine Publishing Co.: Chicago.)

— An artistic number is *Scribner's Magazine* for October. We note particularly the paper on "The Water-Front of New York," accompanied by the superb frontispiece, reproduced in tint — "On the Harlem River — University Heights from Fort George." An "Autobiographical Sketch of Mrs. John

Drew" is finely illustrated. "Telephotography," by Dwight L. Elmendorf, illustrated by the author's photographs, is very informative and suggestive. "The Point of View" and "The Field of Art" are characteristically forceful and pertinent. (Charles Scribner's Sons: New York.)

— As the October *Century* appears simultaneously with the reception to Admiral Dewey in New York, the timeliest of its contents is Rear Admiral Sampson's hearty tribute to the hero of Manila, whom he ranks with Nelson and Farragut. The frontispiece of the magazine is a portrait, drawn by John W. Alexander, of the Hon. John Morley, M. P., whose historical study of Cromwell is to begin next month. A study of Mr. Morley himself, by an anonymous M. P., accompanies the portrait. From the pages of his well-filled diary the Hon. John Bigelow has extracted a series of passages relative to the German statesman, Von Bunsen, his friend and correspondent for many years. Closing, as it does, the magazine's fifty-eighth volume, this number contains the final instalments of several serials, such as Paul Leicester Ford's "Many-Sided Franklin," Marion Crawford's "Via Crucis," and Professor Wheeler's "Alexander the Great." (Century Co.: New York.)

— The *Methodist Review of the Church South* for September-October is more strictly a theological number than previous issues. There is a fine scholarly paper on "Edward Augustus Freeman," by John Spencer Bassett, Ph. D. Dr. C. M. Bishop writes well upon "The Use of the Bible in Church Schools." There is a communication from President C. J. Little upon "The Making of Methodism," which calls out a forceful but thoroughly fraternal reply from the editor. Dr. E. P. Gould writes with characteristic acumen upon "The New Testament Alexandrians." The "Editorial Departments" are comprehensive and pertinent. (Barbee & Smith: Nashville.)

— Those who desire a scientific and thoroughly convincing presentation of the claims of Christian Science will find it in the contribution to *Appletons' Popular Science*

Monthly for October entitled, "Christian Science from a Physician's Point of View," by J. B. Huber, M. D. Prof. F. Spencer Baldwin has a fine contribution on "Present Position of Sociology." There is a sympathetic sketch of the late William Pepper, with a life-like portrait. (D. Appleton & Company: New York.)

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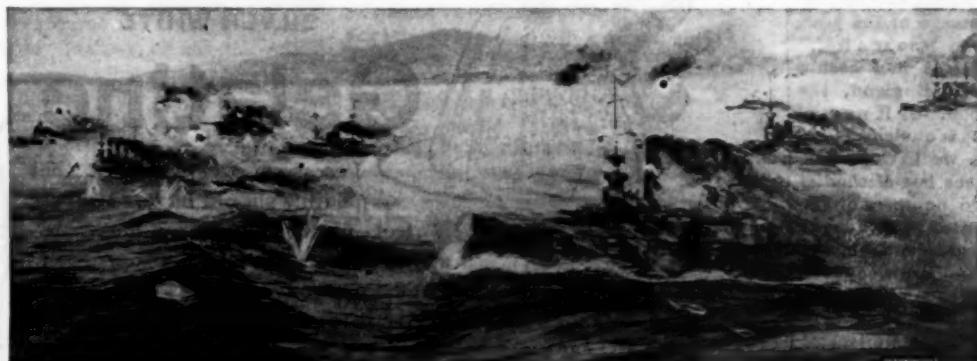
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George Edward Graham (War Correspondent of the Associated Press): "I witnessed this battle from the flagship 'Brooklyn,' by the side of Commodore Schley, and I can testify to the splendid accuracy of your picture. The positions of the ships both in relation to the shore line and the Spanish vessels are perfect."



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A QUIET SUNDAY

REV. O. S. BAKETEL, D. D.

IT was September 17 at Chautauqua. "The season" was over. The crowds had departed. The sound of music was not heard, and the voice of oratory had ceased. The tramp of the student toward the college hall or the C. L. S. C. devotee toward the Hall of Philosophy was past until another year. A few lingered in the cottages here and there; some for additional days of vacation when it was quiet, some because the hay fever kept them, forbidding a return until two weeks later, and others because this is their permanent abiding place. Chautauqua has become quite a winter village. A good many reside here all the year. The store and post-office are open twelve months, and it is, indeed, quite a centre for trade. The railroad comes direct to the grounds, and the steamers connect with Mayville and Jamestown several times each day. Fortunately, or otherwise, we are the possessors of property on these grounds. About once in three years we look at it. By that time its usage has made necessary some repairs; and for that purpose we and our better half are now here.

But about this Sunday. The day was beautiful, neither cold nor hot — quite a contrast to the three or four days earlier, when we were almost sorry we had not heavy clothing. The sound of hammer and saw and the buzz of business is not heard; it is a delightfully quiet day. There is no immediate concern in our mind, for no congregation expects our presence in the pulpit. Strange to have a Sunday when we do not preach once, at least, and just as likely three times! Did not we expect to be free from pulpit service one week ago, and did not Dr. Rowley's telegram assure us that the morning service was ours? But here no pulpit officer appeared to make any demand. How grateful we were! For once we could go to church "with none to molest or make afraid."

A large congregation filled the Temple. The pastor, Rev. J. J. Lusher, was in charge of the services. He followed carefully the disciplinary order, in which the people heartily joined. The singing, from the Epworth Hymnal, was of familiar hymns, and all sang lustily. A visiting brother, whose name we did not catch, preached a strong and helpful sermon, adapted to the season of the year, from the text, "We all do fade as a leaf." We went out feeling that it had been a profitable hour. Like New England, the Sunday-school met at noon. Of it we cannot speak, for a reason that is obvious.

The afternoon? Didn't we have the last number of the HERALD, the last Methodist Review, and the last two numbers of the Pittsburgh Christian Advocate? There ought to have been plenty and wisdom enough here to help one grow in grace and knowledge for one afternoon. We are remembering that there is no afternoon appointment somewhere from five to ten miles away, so we just get into this reading matter; and how we do enjoy it! The Pittsburgh shows us the face of our godly and devoted Bishop Mailaileu, who holds the East Ohio Conference — our old home Conference — which we are much disappointed we could not visit, that held its meeting in Alliance, Ohio, where is also our alma mater, Mount Union College. We were interested in Bishop Mailaileu's bugle-call for organized activity for the Twentieth Century revival movement. If presiding elders and preachers will plan the work, and then work the plan, by the blessing of God there will be victory.

Bishop Snoburn, in the Review, calls on us to do much the same thing. There is a great deal in organizing. Sometimes we speak of it slightly, as if it was getting people converted by machinery; but only by some form of organization can we get the people

into the lines of activity where they can accomplish the most. It ought to be a study with every pastor to find out the best methods to bring his church — every member of it — into working order, each one doing something. No church should expect to go through twelve months without a special campaign for souls. If the pastor is careless about it, the church should stir him up. If the church is indifferent, the pastor should be on fire with holy zeal.

We caught the spirit of most that these papers contained, and were ready, in the evening, at 7:30, for the sermon by the pastor, who proposed in the words of Moses to "turn aside and see this great sight, why the bush is not burned." It was a very good sermon, using this as a type of the church.

Much to our comfort, we spent the day without having been recognized, either by white necktie or saintly appearance, as a clergyman looking for a chance to get off his best sermon.

Well, when this bit of vacation — if that is what it is — is over, we are ready, indeed anxious, to take up the work, and help press the battle for the winning of souls. Every man to the front!

RANSOME'S "JAPAN IN TRANSITION"

REV. HENRY B. SWARTZ.

IHAVE grown so accustomed to seeing all sorts of misstatements in regard to things Japanese in the newspapers, that I usually pay no attention to them; one would do nothing else, were he to attempt to correct all of them. But I do not like to see ZION'S HERALD review Ransome's "Japan in Transition" and pass his amazing chapter on Christianity without a word of protest. The gentlest explanation one can give is that your reviewer was pressed for time and did not get farther than the introduction.

Ransome's book is, on the whole, an excel-

lent work, and your review does not commend it too highly; my only complaint is that it has nothing to say of a chapter to which the Boston Herald devoted nearly two columns.

Just as I sat down this morning the Japan Mail of Sept. 2 came to hand. This best authority in regard to books on Japan of any journal in the world, devotes three columns to a review of this book. After explaining the view-point from which Mr. Ransome writes, and pointing out a number of historical and other errors, the Mail says: "Again in Mr. Ransome's chapter on 'The Prospects of Christianity,' there are palpable evidences that, instead of employing his own faculty of shrewd observation, he has allowed his opinions to be strongly colored by the very medium he condemns at the outset." After calling attention to numerous statements in proof of this remark, the review continues: "These and similarly exaggerated remarks about the lives of ease and comfort led by the average missionary are simply echoes of the after-dinner talk heard among the most prejudiced and ignorant section of the foreign residents — men who, from the moment of their arrival in Japan, set about abusing the missionary, without taking the trouble to learn anything accurate about his life and doings. Mr. Ransome has been greatly misled and he does greater violence to his own sound judgment when he says, 'There is a distinct possibility that Japan may within a few years suddenly become a Christian nation . . . by the passage of a law establishing Christianity as a national religion'" "Even if Japan," says the Mail, "had not a constitution which renders such an outlook wholly impossible, only a little knowledge of the nation's mood is required to understand the fallacy of the forecast. It is a pity that this chapter on 'The Prospects of Christianity' was not omitted from Mr. Ransome's otherwise most valuable and instructive volume."

The traveler in one of the ports of Japan

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who desires to see anything of native Christianity, is obliged to dig through a dense layer of ignorance and prejudice before he can get at it. A few years ago a gentleman from Cincinnati found himself at the Grand Hotel in Yokohama on Children's Sunday. He was a Sunday-school superintendent at home, and greatly desired to see a Children's Day service in a native Sunday-school. He made repeated inquiries at his hotel, but was told that there were no Japanese Sunday-schools in Yokohama, and finally, late in the day, was sent to the little school for foreign children up on the Bluff! Having more time and greater interest than the average globe trotter, and having letters of introduction to me, by the next Sunday he was able to find the Ginza Sunday-school scarcely a block from his hotel. It was one of the pleasantest days in all his trip to the Orient, and a red-letter day in the history of the school. But it shows how easy it is to be in a mission land and miss missions altogether, and to come home laden with shallow, second-hand criticism, ready to take up the cry, "Missions are a failure."

In the mere tourist it may be explained; in the writer of books it is inexcusable.

Uxbridge, Mass.

DISAPPOINTMENT AND URGENT NEED

ELIZABETH FISHER BREWSTER.

IN 1898, when the Emperor cheered the friends of China by those edicts, among other greater things we thought the golden age was coming when we need ask no more for money to build our schools. Did not the Emperor command the temples and monasteries of the Buddhist priests to be used for "Western science schools?" It looked inviting. We were mentally debating whether, when the offer came (it seemed not far off), we should accept the large monastery with its block of buildings in the centre of our city, or the still larger one outside the south gate, with its valuable estate. Last September more than the Emperor fell under the hand of the Empress Dowager—our plans for school buildings also fell, six of China's ablest leaders were beheaded, and with them nearly all the school and reform schemes were cut off. Other leaders were banished, and with them our hopes. As the old Empress Dowager took the throne and the Emperor was confined to narrow quarters, so the old shaven

priests took a new lease of their spacious halls, and we, who had in vision seen those temples turned into Christian schools, settled down to work in our rented hovels.

Our work as a church was only made the more apparent by the failure of the Emperor's plans. At the time the reform edicts were sent out, there was not a sufficient number of educated Christian young people to lead the movement. The clock was turned back to give God's hosts an opportunity to prepare to lead. In view of this evident call of God, we opened our school for the education of the Christian youth on Western lines. We reorganized our whole system. The former boys' boarding school is now our middle science school. We have completed one year's work, and it has been first-class in quality. Young men without means have worked to pay their expenses and carried a full quota of studies; these boys took five out of seven honors in the high school, thus dispelling the fallacy that to work is incompatible with literary ability in China.

We have worked under the most unfavorable conditions as far as buildings were concerned. We rented the best available tenement house. It has unplastered earth walls, and uneven earth floors which, with the leaking roofs, were mud in rainy weather. The windows we put in were opened on small courts and narrow passageways, there being no vacant ground. We were much crowded and cannot take in any more students. In this land of plague, cholera, fevers and skin diseases legion, we could not hope to escape under such conditions. Cases of each kind came, but our Father knew the necessity which made us occupy such unsanitary buildings, so spared every life. Yet, dear reader, do you think God wants us to continue in these quarters? I do not, only until I have told you and you have time to respond. This school, the child of Providence, vital to our life, cannot be closed. Whether we must remain in such a building rests with my readers.

The Missionary Board has sent out a call for two million dollars for the educational and hospital work in foreign fields as a part of the Twentieth Century Thank-offering. This call means this school. We do not ask for a very large proportion. Our Hinghua Conference finance committee met and thus tabulated the present and urgent needs of our science schools: Site for campus, \$1,500; dormitory, \$2,500; recitation hall, \$2,000; professor's home, \$1,500; native teachers' home, \$500; total, \$8,000.

It may be that God has some steward to build and equip this school; or there may be several who can each take one of these buildings as a memorial. Any sum, great or small, will be gratefully received and promptly acknowledged. A dormitory room share, \$25; a recitation room share, \$50; a lecture room share, \$100; the chapel, \$500. This division makes it within the reach of individuals with small incomes to take shares and name for some loved one. Epworth Leagues, Juniors, and Sunday-schools will also be able to take shares, name the rooms, and thus in a practical way "lift up."

Do not put this down without first asking: Is this a call to me? Is it a call to our League or Sunday-school? If you have little to give, will you not constitute yourself a committee to raise something to add to it and send on? Pray, ponder, give. Pass this on to others to read. Help in some way. Correspondence solicited.

Money should be sent to the Mission Rooms, care of Dr. A. J. Palmer, 150 Fifth Ave., New York. State the object of your gift. He will credit to the thank-offering and send the money to our Conference

treasurer. Pictures, idols, small shoes, and other things will be sent with letter of thanks for all gifts sent me for this object.

Again let me urgently beg your help, sympathy, prayers!

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THE CONFERENCES

NEW ENGLAND CONFERENCE

Boston Preachers' Meeting. — A stirring and helpful address was given by Dr. L. B. Bates on "The Need of Revivals in Our Churches." This was followed by prayer service, which was characterized by a revival spirit. A resolution was adopted congratulating Dr. Daniel Steele upon the seventy-fifth anniversary of his birth.

Boston District

Boston, First Church. — Great activity is manifest in all departments of this live church. On Sept. 28, under the auspices of the Epworth League, the students of Boston University were entertained a reception. Devotional exercises were led by Prof. H. G. Mitchell and Rev. Walter Grant Smith, and addresses of welcome were made by Rev. Franklin Hamilton, the pastor, and Hon. E. H. Dunn, to which Rev. M. J. Mumford responded for the University. Special services are to begin on Oct. 9, with preachers from the Young Men's Clerical Club as follows: Revs. C. W. Blackett, J. H. Stubbs, C. H. Stackpole, G. F. Durgin, and H. P. Rankin. A large chorus choir will lead the music at these services.

St. John's, South Boston. — Dr. Mansfield presented the cause of the Boston City Missionary and Church Extension Society at St. John's Church, last Sunday morning, in a very business-like and convincing manner, and as a result of his excellent address the cause received, in cash and pledges, \$362, with absentees enough to easily make it up to \$400. Dr. Mansfield and the pastor both felt well pleased with the fine offering. This church made a record last year that may be inspiring to other churches in the matter of giving and paying pledges. On a certain Sunday the pastor, Rev. R. L. Greene, D. D., told the congregation that the church needed \$900 for deficiency and repairs, etc. The congregation at once pledged sums amounting to \$1,200. All was paid except one dollar pledged by a lady who has been very ill all summer. On last Sunday that last dollar was paid, so that every cent of the twelve hundred pledged has been paid. What church can beat this record? The fall work of this church is opening finely.

Winthrop St., Boston. — At this church, last Sunday, 10 new members were added — 7 by letter, 3 from probation, and 1 on probation. A great host of people partook of the sacrament, and the whole service was unusually impressive. Rev. George Skene, D. D., is pastor.

Dorchester, First Church. — Rally Sunday was enthusiastically observed, Sept. 24. At Sunday-school 315 were present. Mr. H. S. Conant, secretary of the State S. S. Association, delivered the address. Under the auspices of the Epworth League, on Wednesday evening, Sept. 27, Rev. Wilbur F. Crafts, D. D., gave an interesting stereopticon lecture on the Bible, which was fully attended. On the following evening the Woman's Foreign Missionary Society summoned a large company to "An Evening with Mary Reed." Spiritually and socially the gathering was very successful. On Oct. 1, 6 persons were received by letter.

Upton. — The special services begun on Sept. 3 closed on the 25th. Fifty or more were converted or reclaimed. Sunday, Oct. 1, was a notable day for this church. An audience which nearly filled the main auditorium greeted Dr. J. H. Mansfield on his arrival at 7 p. m.; 15 were baptized, 17 received on probation, and 4 into full connection by letter. This is part of the harvest of souls; more will unite later. The general interest aroused by the "Singing Brigade" was manifested by a visit of fifty Upton people to the Methodist church at Hopkinton, where the Brigade is now laboring. Further special services at the Upton church are planned for January, under the lead of Miss Mae Frost and Miss Fanny Simpson, of New York.

W.

Worcester Social Union. — The meeting, on the 25th, with Laurel St., was a most happy occasion. A large number of people met to exchange greet-

ings, to partake of an excellent banquet, and to hear Dr. Samuel F. Upham, of Madison, N. J., on "What We Owe to the Fathers." It was a masterly effort, and held the undivided attention of every listener. I wish every Methodist in the land had the privilege of hearing it.

Trinity. — Pastor King has been elected president of the city's Ministerial League, made up of the Protestant divines of Worcester. In this Unitarians and Trinitarians meet and exchange sentiments.

QUIS.

Cambridge District

Waltham. — A letter to the editor from the wife of Rev. W. E. Knox, received after the editorial pages had gone to press, bears this very welcome message: "Mr. Knox is steadily improving; sits up in bed for a while each day, eats well and sleeps well. Expects to astonish his friends yet."

Fitchburg, First Church. — During the summer the audience-room underwent quite extensive and thorough renovation. The walls were washed and painted with two coats of oil paint, the wood-work and pews were varnished, the altar rail adorned with an oval top, the radiators and chandeliers regilded, and a new carpet was laid. The ladies' parlor was also beautified and re-carpeted, the carpet being bought by the Junior League, of which Mrs. W. H. Eaton is the efficient superintendent. The entire cost of these improvements was about \$650, all of which has been raised and paid.

A short time before the death of Presiding Elder Eaton, the pastor was appointed pastor of a new church enterprise in another part of the city. A fine lot has been secured, the gift of Mr. J. H. Daniels, a liberal Baptist layman, and nearly enough money has been raised to pay for a commodious chapel. The cellar is now being

dug, and it is hoped that in a short time the chapel will be ready for use. Preaching services will probably be held on Sunday afternoons, of which Rev. L. W. Adams, of West Fitchburg, will probably take a part. Rev. W. G. Richardson, pastor.

Lynn District

Lynn, St. Paul's. — Oct. 1, 26 members were received by profession of faith, 2 on probation, and 2 by letter. Twelve adults were baptized. During the year and a half of Dr. Watkins' pastorate 70 members in full have been received — 46 by profession of faith and 24 by letter — and 115 have been received on probation. One hundred and fifty new scholars have been added to the Bible school. Last Sunday 488 were present. During the past month about \$700 has been subscribed for new cathedral glass windows for the church. This sum was subscribed by a dozen individuals, and nearly all the windows are to be memorial.

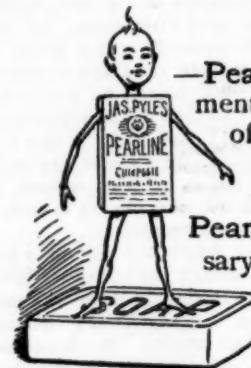
Peabody. — Last Sunday was a day of special interest in this charge; 4 persons were baptized, 5 received upon probation, and 16 from probation into full membership. Among the persons received were a father and mother with their son, a father and his two daughters, and a husband and wife. The latter were Italians, who were converted a year ago, and have given abundant evidence of having a faith that saves and beautifies the life. One of those received is in the freshman class of Boston University. The Sunday-school held a rally service at noon. A number of teachers, most of whom had grown up in the school, gave most touching testimony to what the school had done for them. Two persons asked to be enrolled as probationers at the close of the evening service.

Tapleyville. — The pentecostal services held for the past two weeks in this church under the

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Pearline. Came from soap—an improvement upon it; a sort of higher development of soap, just as man is said to have been developed from the monkey. Every virtue that good soap has you'll find in **Pearline.** All the soap is in it that's necessary. **Pearline** isn't meant to be used with soap, but to take the place of it. Everything that soap does, **Pearline** does, and does it better.

554



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Here is one! Notice that the compartments are of varying size and depth to accommodate the different articles of the wardrobe.

First comes the wide lower drawer for underwear the narrower drawer for shirts, the two deep box drawers for collars and cuffs, and for gloves, hose, etc., the wide upper drawer for neckwear, handkerchiefs, etc., the double closet for hats, and the armoire for clothing.

Each compartment is proportioned to its needed carrying capacity. To cap it all, we frame a full length 50 inch cheval mirror in the door of the armoire. If still more is desired there are the two tops of the Dresser which will carry a multitude of boxes and trays.

The piece stands 73 inches in height and is 44 inches wide. It is a veritable warren of comfort.

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Dr. Greene, 44 Temple Pl., Boston, Mass., the most successful of all woman's physicians, is the best adviser of sick and ailing women. He invites women to write him freely about their cases, without money and without price. Thousands of women by seeking his sympathy and advice have been restored to health, and no suffering woman should neglect this sure means of cure, but write at once for his advice and counsel.

Woman's Prayer for Health Answered by Dr. Greene's Nervura

leadership of Dr. Batts, have been of great spiritual help and an uplift to the church. On Sunday morning he raised over \$300 — enough to make up the current expenses of the year. Rev. H. B. King, pastor.

W.

Springfield District

Springfield, Trinity. — We understand — though we have not the exact facts at hand — that Rev. A. C. Skinner, pastor of this influential church, is actively interesting himself to secure new subscribers to ZION'S HERALD, and is meeting with excellent success.

St. Luke's. — Good congregations, finances in excellent condition, and interest in the social meetings — these are among the indications of prosperity. There is perfect unity between the pastor and the whole church. There never was an autumn in the history of the church when the work in all lines seemed to promise so favorably as it does now. The membership is constantly increasing. Last year the net increase was more than 30. On the evening of Thursday, Sept. 21, all who participated in the prayer-meeting evidenced a desire for a revival, and to be themselves in condition for the work. The Epworth League supports a missionary at the expense of \$90 a year; and they pay \$60 per year for local rescue work. The Sunday-school is prospering under the superintendence of Dr. W. F. Andrews. On Sept. 24, Dr. C. F. Rice, the pastor, preached an excellent sermon in behalf of the school. On that day the attendance at the school, the weather not being very favorable, was 253. This school gives one-fifth of its income to the Missionary Society. The church gave so liberally to missions last year that (the writer is informed) the authorities have not thought it necessary to make any apportionment this year, being confident that the people will do their rightful part. On the evening of Sunday, Sept. 24, six laymen gave six five-minutes' talks on these subjects: the preaching service, the prayer-meeting, the class-meeting, the Sunday-school, the League, personal effort.

Ludlow. — Last week Pastor F. H. Wheeler held a four days' tent meeting, pitching the tent near the church. Six or seven different preachers assisted him, beside the pastor of the local Congregational Church. We have not learned the result of the meetings. Whereas no class-meeting was in operation on his arrival, he now has four. We should expect a revival of religion as the probable outcome of the revival of the class-meeting.

East Longmeadow. — Sunday-school and Epworth League are prospering, and Rev. W. T. Hale is hopeful.

Southwick. — Rev. A. B. Tyler is acting as pastor. Here, also, the class-meeting has been started, it having been discontinued for some

time. The prayer-meeting attendance has increased several hundred per cent. One was received on probation, Sept. 24; and previously to that, since his coming to this charge, the pastor has received 4 on probation and 7 by letter.

Williamsburg. — A new organ has been bought and paid for, within the last few weeks. The attendance at preaching is good, and the people say that the sermons of their minister, Rev. H. H. Weyant, constantly improve. The interest in the evening meetings is intensifying; some seekers of religion have gladdened the hearts of the faithful ones, and among the membership there is the spirit of deepening consecration to the work. On Sept. 24, 2 were baptized and 2 received into membership. Mr. Weyant has a most efficient helper in his devoted wife, whom Wilbraham students of a few years ago will remember as Miss Howe, instructor in elocution.

Chicopee Falls. — The Sunday-school superintendent, Mr. C. T. Hendrick, had planned an excellent "rally day" service, which passed off successfully, Sept. 24, with an attendance of

236. Rev. A. H. Herrick preached a sermon concerning the Sunday-school at the morning service. In the evening, Miss Mary A. Danforth spoke for the W. F. M. S., making a very effective address, and securing for the Society a loose collection of \$8.50 and active and honorary memberships to the number of 30.

Westfield. — Rev. F. N. Upham, always alert to do what ought to be done, issued an attractive hand-bill calling attention to ZION'S HERALD and its offer of sixteen months for one year's subscription. No wonder that almost immediately he sent in a large list of new subscribers. On a recent Sunday morning, to a very large congregation, he preached a sermon in memory of Dr. William Butler, the founder of our missions in India and Mexico. Dr. Butler is remembered by elderly people in Westfield as the vigorous and eloquent pastor of our church in that town in 1853. Here his young wife, Julia, died suddenly of heart disease, before her husband's very eyes. She lies buried in the cemetery of this town, where the Westfield ladies erected a fine monument to her memory. Mr. Upham is preaching every Sunday evening at present, and the audiences fill the great vestry holding nearly five hundred people. He is preaching a series of sermons on "Pivotal Points," taking in turn these fundamental subjects: "Conscience," "Mystery," "Responsibility," "Influence," "Probation," "Manhood," "Truthfulness," "Fidelity." The religious interest is marked, and a revival seems just at hand. On Tuesday, Sept. 26, Miss Mary A. Danforth made a delightful impression by an address on Japan. On the preceding Friday, under the auspices of the Epworth League, Dr. Russell H. Conwell lectured upon the subject, "Acres of Diamonds" — an enjoyable lecture.

H.

MAINE CONFERENCE

Augusta District

Waterville. — The improvements on the church are nearing completion. It is expected that the reopening services will be held the last of October. The expense of the extensive changes is being subscribed cheerfully by the people, and all rejoice in the great success of the pastor in accomplishing what was thought by many impossible. The vestry is now occupied for all the services of the church. Three young ladies were baptized, Sept. 10.

Bingham. — Rev. Robert Scott is laboring hard on this field. Difficulties do not discourage him. He preaches every Sunday forenoon in the school-house at Moscow, and in the afternoon in the church at Bingham. The change in time has made quite an increase in the congregation at Bingham.

Fairfield. — The people of all denominations here rejoice over the escape of Rev. O. S. Pills-

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PASTE, CAKE OR LIQUID.
A Brilliant Polish without Labor Dust or Odor.
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K. C. WHOLE WHEAT FLOUR.

Prevents constipation and liver irritation.

GLUTEN GRITS,

New health breakfast food.

PANSY Pastry Flour, Finest made.

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A Delightful Effervescent

beyond compare. Superior in all respects to any mineral water known. A refreshing drink that cures sick headache, constipation and disordered stomach in the most pleasant and effective way.

Pamphlets on application.

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bury and his family from the dangers of the deep. The Sabbath following his return he gave an address based upon the experiences of his trip, which was listened to by a large and much interested audience.

Skowhegan. — The interest in the church work here is showing a gratifying increase, which is manifested not only by a larger attendance at the preaching service, but also at the prayer and class-meetings. Several have lately been converted. The pastor has planned to begin special services at once.

Kent's Hill and Readfield Corner. — On both parts of this charge many favorable comments, and no unfavorable ones, came to our ears, relative to the pastor, Rev. W. F. Holmes. There is a large attendance at the school this term. Prof. Trefethen is giving high satisfaction by his work at the head of the school. Special services began at the Corner, Sunday, Sept. 24, when the presiding elder was present to assist the pastor. On Monday evening two young men expressed their purpose to give themselves to Christ. Mr. Holmes will have the help of neighboring pastors in the continued work.

C. F. P.

NEW HAMPSHIRE CONFERENCE

Dover District

Dover. — The death of our venerable brother, Rev. James Thurston, is a great loss to St. John's Church, the city of Dover, and the New Hampshire Conference. He was a noble man, respected and loved by all who knew him; the beloved James of a remarkable circle of extraordinary men in our Conference, such as L. D. Barrows, Elisha Adams, O. H. Jasper, and James Pike, fathers of our Israel, of whom the sons have reason to be proud. Delicate in health, his mind did not decay nor his spiritual fervor abate. Death, to this saint of God, was but translation. He was a true friend to pastor, presiding elder, or Bishop, gentle in spirit, wise in counsel, inspiring. His funeral was largely attended by citizens and clergy.

Sandbornville. — Rev. Ralph Gillam has just closed a ten days' meeting with this society. Solid work was done, most helpful to the church. Sixty expressed a fixed purpose to live a Christian life, a good proportion of whom are adults. The pastor, Rev. O. W. Bryant, is rejoiced, but feels his work is just begun.

West Hampton. — Five souls were at the altar seeking Christ on the Sunday evening following the camp-meeting. Rev. L. N. Fogg expects to reap an old-time harvest. The fields are white, and the laborers are greatly encouraged.

Moultonville. — Two persons have recently entered upon the Christian life. On Monday evening, Sept. 18, the presiding elder preached to an audience of fifty. Five candidates were baptized and six received into the church, two of whom were immediately elected stewards. Mr. E. B. Hopkins, of Port Antonio, Jamaica, has presented the society with \$25 worth of Hymnals. The summer residents at Rowland Park have been a great help to the church.

Milton Mills. — Special revival meetings are now being held by Rev. A. M. Markey, the brethren of neighboring churches assisting. This society had a large delegation at the camp-meeting. The spiritual fires are still burning. May an old-fashioned reformation transform the entire town!

North Wakefield. — Rev. W. A. Hudson is holding a four days' meeting, with preaching morning, afternoon and evening. May the zeal of God's servants be rewarded!

East Rochester. — Rev. S. C. Keeler and wife passed their vacation at Old Orchard. They are in good health and spirits, as is the church. The quarterly conference voted to put a furnace in the parsonage. A very neat bulletin board has been placed on the church.

Rochester. — An attractive bulletin board has also been placed on this church. It is well that the passers-by should know the pastor's name, the hours of service, and receive a standing welcome to come in. Judicious advertising pays. There is business end to church work. Do we utilize the diversity of gifts as much as we ought? Rev. G. W. Farmer finds a pleasant home, and is hard at work.

Somersworth. — Rev. T. E. Cramer is one of the elect speakers at the Epworth League Convention at Tilton, and will preach at the District Preachers' Meeting in Kingston, Oct. 16. The

president of the District League, J. M. Russell (Wesleyan, '25), is an official member of this church.

Haverhill, Third Church. — A comfortable chapel has been erected at Nicholsville at a cost of \$550, and dedicated to the service of God as an adjunct to the church on Mt. Washington. At the dedication the house was crowded. Rev. Samuel McLaughlin preached the sermon, assisted in the service by the pastor, Rev. N. D. Bigelow, and Revs. E. Hitchcock, L. R. Danforth, C. H. Farnsworth and J. E. Robins. Money to the amount of \$250 has been paid in, and \$100 secured on subscriptions, leaving \$200 unprovided for. Here is a grand opportunity to help a most worthy enterprise. Rev. N. D. Bigelow will be pleased to acknowledge the receipt of any amounts, however small. His address is Mt. Washington, Haverhill, Mass.

Auburn. — Two candidates were baptized by immersion, Sept. 24, by the presiding elder. Three were received into the church from probation.

East Candia. — The Sabbath-school has increased fifty per cent. in numbers during the last quarter. Mrs. F. P. Brown, the superintendent, entertained for several days quite a delegation of her scholars at her cottage at Hampton Beach, among whom were the pastor and his family. Monday evening, Sept. 25, she gave a fine supper to the senior class. Pastor and presiding elder were present.

Tuftonboro. — This church has received \$47.50 from the will of Mrs. Susan Young. The pastor, Rev. G. W. Jones, attends regularly the week-night prayer-meeting, making a round trip of twelve miles.

EMERSON.

Concord District

First Church, Laconia. — This church is in the hands of workmen, being repaired. It will be ready for use in a few days. The pastor has secured most of the money necessary to pay all bills.

Lyman. — An extensive work of grace is in progress here. Rev. W. Holmes has been holding a tent-meeting for weeks. The struggle has been hard, but the victory is coming. One night thirteen were at the altar. At the present writing (Sept. 23) over thirty had asked prayers, and some have been gloriously converted. We trust the church will gain great strength from this work. The pastor has been greatly aided by quite a number of the brethren of the Conference. Why may there not be such a work all around? We must determine to win, and pay the price for the victory. Mr. Holmes has been hungering for the salvation of the people ever since he went to the charge. He is expecting greater things.

The Haverhills. — The pastors of this circuit, the Haverhills, Piermont, Woodsville, Swiftwater and Benton, have held a meeting and planned for a six weeks' campaign for soul-saving. The pastors are to help each other: two churches have services at the same time, the meetings to continue two weeks. We hope to hear of a great work in all these places.

Personals. — Rev. E. P. F. Desbarres, formerly a member of this Conference but now of the Colorado Conference, was, at its last session, granted a supernumerary relation.

A Sunday spent with Dr. Rowley at First Avenue, Watervliet, N. Y., found him in a very successful work. His fine congregations enjoy his ministry very much. He remembers with much pleasure his eight years of sojourn in New Hampshire Conference.

Some of the older members of the Conference will remember Rev. S. J. Robinson, who was transferred ten or twelve years ago to the Troy Conference. We met him in the Troy Preachers' Meeting on Monday morning; he being a pastor in one of the suburban churches. He is getting quite gray.

followed by remarks from Rev. G. N. Dorr, of Woodsville. The evening service consisted of brief addresses by Rev. James Cairns, of Claremont, and Dr. Babcock, with historical sketch of Methodism in Whitefield by Rev. W. C. Bartlett, the present pastor. The service was in charge of Rev. J. H. Winslow, a located elder of the Vermont Conference, who resides on this charge. The church was beautifully decorated for the occasion by the ladies. The singing was in charge of Mr. K. D. French, chorister of this church. All who were present said, at the close of the services, "It was good to be here."

Manchester District

Manchester, First Church. — The second quarterly conference was held by the pastor, and the situation is reported as encouraging every way. Finances are healthy, the pastor's claim being about \$60 in advance of this time last year. The society is hard at work arranging for the entertainment next week of the W. C. T. U., and also for the 70th anniversary of the organization of the church, which will take place three weeks hence — Oct. 25. Arrangements are being made for a pleasant and profitable season at that time, and several good speakers are engaged for the occasion. Electric lights are being put into the auditorium and some needed repairs made.

Grasmere and Goffstown. — After a month of as near absolute rest as he knew how to take, this presiding elder began work a little on Sunday, the 24th, at this charge, where the brethren report the work as going well with all prospects favorable. The financial situation is very encouraging. The preacher's claim is considerably farther along in payment than last year at this time.

Personal. — The wife of Rev. C. Byrne, of St. James', Manchester, is reported as suffering from a painful sickness. For her early and complete recovery many will most devoutly pray.

Nashua, Arlington St. — This church was formally opened last Sunday and dedicated according to the Methodist Disciplinary form to the worship and service of God. The auditorium is as yet unfinished, and not all the money needed for the payment of bills contracted so far is yet in hand, but this people are courageous and will go on to the end with strong confidence, and God and good people will no doubt enable them to win success and freedom from debt at an early day. Much credit is due to the pastor and people.

Good Coffee Maker

Experience with the Berry.

"I have gained twenty-five pounds since I left off coffee and began drinking Postum Food Coffee in its place.

"I had become very thin in flesh and suffered tortures with heartburn, was a nervous wreck with headache practically all the time until one dreadful day when the good doctor told me I must quit drinking coffee, as he had nothing left to try, to relieve me.

"I could not drink tea and had tried everything else, even Postum, but put it by at the first trial, because it was tasteless.

"Forced to it again, I determined to see if it could not be made palatable and found at once that when I followed directions and boiled it long enough, that I not only liked it but gave it to my husband for several days without his finding it out. I have the name of making splendid coffee, and we always used the best, but of late I have given Postum to guests many times in place of coffee and have never been detected yet.

"Our four children have not drank coffee for three years, and all have gained health and flesh since using Postum. One son, who was always sick, has been greatly benefited by its use, and, as above stated, I have gained twenty-five pounds since taking up Postum. I am healthier today than I have been for years and give Postum all the credit. Please do not use my name in public."

This lady lives in Burlington, Des Moines County, Iowa, and the name will be furnished by the Postum Cereal Co., Ltd., Battle Creek, Mich., to those interested.

ple for the successful work done in organizing the church and building the house.

Canaan Street. — This charge has met with a loss in the death, on Aug. 30, of James Eastman, who has been for many years a pillar in this church, though unable for a long time to reach the house of worship on the Street. He has been greatly delighted that it was his privilege to live to see one more gracious revival of religion in Canaan. Seven have recently been received into full connection by the pastor, and twelve more will be received at an early day. It may be that through the kind assistance of the summer residents on the Street the maintenance of regular religious services can be maintained, and thus the outside work be kept up in the school districts where the work of grace is most evident.

G. W. N.

EAST MAINE CONFERENCE

Rockland District

Nobleboro Camp-Meeting. — The district camp-meeting was held here Aug. 28-Sept. 2. For several reasons the attendance was smaller than usual, but the meeting was of a high order throughout.

Tuesday was young people's day. Good sermons were preached by three of the younger preachers, and the State Epworth League convention was reported.

Wednesday a goodly number of pastors were present to celebrate reunion day, but on account of the necessary absence of several persons, the complimentary dinner given by the trustees was not served until Thursday. Forty, including pastors' wives and visiting preachers, enjoyed the occasion.

Interdenominational Day was so satisfactory that the Association recommended its continuance.

On Friday, the preaching was good, and the services were well attended for the closing day.

The singing was excellent during the entire meeting. Miss Sadie Josephine Wing, Mrs. D. S. Kerr, and Rev. L. G. March rendered fine solo selections. A "district quartet," consisting of Rev. Messrs. March, Morris, Palladino and Baker, was greatly enjoyed. Mr. Palladino served as organist.

The following were the speakers: Revs. A. E. Morris, A. L. Nutter, D. S. Kerr, J. W. Price, N. R. Pearson, W. C. Baker, W. F. Berry (Maine Conference), A. J. Lockhart, L. D. Evans (Congregationalist), A. T. Dunn (Baptist), J. W. Thomas (Free Baptist), A. E. Russell, C. W. Lowell. The meeting will be held at about the same dates next year.

Friendship. — What entertainers these people are! What a fine manager Mr. Nutter is! These were common expressions at the Knox Circuit convention, which met here, Sept. 18. Every feature of the well-arranged program was successfully carried out, even to a bountiful 5 o'clock dinner. The excellent music was much enjoyed. The attendance was large in the afternoon, and in the evening standing room was hard to find. About seventy delegates were present, coming by teams a distance of twenty miles, and returning by moonlight. A more beautiful September day is seldom seen. The following chapters were represented: Camden, Rockport, Rockland, Thomaston, Union and Friendship. Visitors were present from Cushing and South Waldoboro. The Knox Circuit has had a very successful year, this gathering being one of the largest. The annual meeting will be in November at South Thomaston.

We wish to remind Knox Circuit, and all Leagues on Rockland District, that Oct. 8-16 has been selected as our annual Epworth League Week of Prayer. Its general observance will greatly aid in future aggressive work. Why may not the Epworth League, possessed with power for service, meet the need of the hour and help to hasten the triumph of righteousness and peace?

Cushing. — Revival services are being held. One young man has been converted. Stoves and funnel have been put in order, and exterior repairs are to be made. Mr. and Mrs. Gray are held in high esteem. At a recent afternoon service, on a week day, nearly every official member was present. Rev. N. R. Pearson preached very helpfully. The pastor, Rev. J. H. Gray, has secured eleven new subscribers for ZION'S HERALD. We venture to say that this is the largest proportionate increase in New England, 1960 per cent. All the official members ex-

cept one are now subscribers. What a blessing it would be if such a report should come from every church! ZION'S HERALD stands in the forefront of religious journalism. Its educational influence on the individual and the church is more marked every month. Any layman who wishes to be in touch with the movements of the age cannot afford to be without it. The tireless editor and his faithful assistants spare no efforts, amidst great difficulties, to meet every demand of a growing constituency. W. W. OGIER.

Bucksport District

Alexander Circuit. — This charge has been without a pastor this year for the reason that we have been unable to secure such a man as we care to put in charge of the work. Where are the young men who are willing to deny themselves and enter such fields? We had but little trouble to supply Bar Harbor. The field was more inviting.

Calais, First Church. — The pastor, Rev. M. F. Bridgman, was warmly welcomed, has been well supported, and is hopeful. He has the hearty co-operation of the membership, and is looking for an outpouring of the Holy Spirit and the salvation of souls.

Calais, Knight Memorial. — This church possesses an aggressive spirit. Every department of church work is kept in hand. The report of the treasurer at the first quarterly conference showed a favorable financial condition. The return of the pastor, Rev. S. A. Bender, for the third year's service was hailed with pleasure by the church and congregation.

Castine. — For some reason a report of this church did not appear in a previous set of items sent to ZION'S HERALD — probably an oversight of the reporter. The pastor, Rev. N. La Marsh, draws large congregations and is doing excellent work among the people. The society is alive and earnest. The social services are a great blessing to the church. Mr. La Marsh has a special gift for conducting such services.

East Bucksport. — Rev. O. S. Smith is pastor. He is a student in our Seminary. He was well received, and is doing the best he can to keep alive the interests of the church.

East Machias and Whiting. — The pastor, Rev. J. H. Barker, came to this people full of purpose to do diligent service in the Lord's vineyard. He has been faithful to the people. His ideas of church economy are not in harmony with those of many of his people. His objection to appealing to the stomachs of the people for the support of the ministry is not wholly approved. Right or wrong, he stands by his conscience and what he believes to be right, and is willing to trust results to Almighty God.

Eastport. — We found the church happy and hopeful. Large congregations greet the pastor, Rev. C. T. Coombs. He reported, "Salary paid to date," and believes that he will witness a glorious gathering of souls. The outlook for this church is full of promise. For a few months the pastor seemed to be afloat, so far as a place to live in was concerned, but for a few weeks he has found a comfortable home in his own "hired house."

Edmunds and Marion. — This circuit has been without a pastor for several weeks. The brother appointed was obliged to leave because of a trouble with his throat, and we have failed to secure a supply for the same reason that Alexander is without a preacher.

Ellsworth. — This church is in sorrow because of the death of Mrs. Simonton, wife of the pastor, Rev. J. P. Simonton. She won the friendship of all who had come to know her real worth. Her death is lamented by a large circle of friends. At Winterport, a former pastorate, an interesting service was held in her memory. It is a sad blow to the church in Ellsworth. She had taken special interest in the children and they loved her dearly. Her presence in the social work of the society was an inspiration. Her pleasant greetings, sweet, winning way, and earnest efforts were felt in all her husband's pastorates. He has the heartfelt sympathy of all who knew his lamented wife. He takes up the lines of work under the pressure of a great grief, but with a purpose to do what he can for the church he serves. The society feels its loss, and shows tender sympathy for the pastor. The work has gone steadily forward, and there is hope of a revival in the hearts of many. Mr. Simonton has the sympathy of all his brethren.

Hampden and Neally's Corner. — The pastor,

Rev. W. L. Brown, met with a hearty reception, and entered upon his work with his accustomed zeal, but was soon laid aside by a serious trouble which has crippled him so that he has been confined to his house until within a few weeks. He has supplied his pulpit for two or three Sabbath, and hopes to throw aside crutches in a few days. His pulpit has been supplied, so that at both parts of his charge services have been regularly held. Rev. Mr. Humphrey has been the supply at Hampden, and Rev. J. J. Miller (a local preacher of our church) at Neally's Corner.

Lubec. — This society was much gratified at the return of Rev. M. S. Hill. The church edifice has been thoroughly repaired. The old pews have been removed, and new ones of beautiful pattern have taken their place. The walls and ceiling are covered with steel, and a new carpet has been placed on the floor. We have here one of our most pleasing audience-rooms. The outside of the church has been painted. These improvements have put the property in excellent condition. We hope for corresponding spiritual results.

Machias. — This is a working church. The congregations are large and appreciative. Rev. Robert Sutcliffe, the pastor, has a large following, and is a diligent worker. At his Sunday services he greets every person who enters the church with a warm shake of the hand. This has an influence in drawing people into his services. A few days after our Conference Mr. Sutcliffe received a gift of \$100 to be used for the benefit of the church. The donor was a veteran of the war of the Rebellion.

Orrington. — This is the oldest Methodist Episcopal Church east of the Penobscot River. The first sacramental service was held by Rev. Enoch Mudge more than a century ago. The pastor has in his possession a little book of hymns composed by Mr. Mudge for use at camp-meetings, etc. What the hymns may lack in poetical merit is made up in spirit and adaptation to the purpose for which they were published. Rev. B. W. Russell has entered happily on his third year's service with this people.

Orrington Centre and South Orrington. — Rev. C. Rogers, the pastor, is "in labors abundant." He reported at the first quarterly conference: "Pastoral calls, 23; miles traveled since Conference, 54." The church and society appreciate such service. The churches in this town are made up of a very intelligent class of people, and the place is noted for the intelligence, industry and thrift of its citizens.

Pembroke. — The pastor, Rev. J. T. Moore, found the parsonage sadly in need of renovation and set about the work of repairing with great vigor. He shouldered his axe and went into the woods to help in getting out the lumber for repairs. He believes that if a thing needs to be done, the only way to do is to go at it. The ex-

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Expense of repairs will amount to several hundreds of dollars. The pastor was kindly received, and commenced his work in earnest. His efforts are appreciated by the church.

Machias Camp-Meeting for 1899 was the most successful held upon the ground for many years — so said those who had been present at every meeting held upon the ground. Every sermon told upon the people. A reporter in a local paper (evidently not in sympathy with evangelical truth) denominated it "the threshing of old straw." The threshing was well done, for souls were converted and believers greatly quickened.

D.

VERMONT CONFERENCE

Montpelier District

Brownsville. — Under the leadership of Prof. Worcester the choir gave a sacred concert on a recent evening, the musical numbers being interspersed with recitations by the pastor, Rev. W. H. White. At a literary session of the Epworth League Mrs. White read an interesting paper giving an account of her recent trip to England. The pastor and people are now engaged in holding evangelistic meetings in the out-districts of the town preparatory to a grand campaign in the village next month. Mr. B. F. Blood, of Waltham, Mass., a former resident, has

just purchased the lot south of the parsonage for a public library building, which he intends to erect and furnish with a generous supply of books. This will be a great boon to the people of that community.

Northfield. — The vacation of Pastor Anderson in New Jersey was cut short by the sudden and serious illness of his oldest son, who is now happily out of danger. Three have risen for prayers in the past few weeks, and the outlook is hopeful for a good work of grace. Inasmuch as the camp-ground at this place is not likely to be used for camp-meeting purposes henceforth, a meeting of the executive committee has been called for Thursday, Oct. 5, to dispose of all movable property there held by the Association.

Pittsfield and Stockbridge. — A visit to Pastor Parounagian's garden showed thirty different kinds of vegetables all in good condition and ready for table use. But Mr. Parounagian cultivates his parish as vigorously and thoroughly as his garden, and the growing prayer-meetings and deepening interest give promise of a blessed harvest in the near future.

Woodstock. — The parsonage is resplendent in a new coat of paint. The furnace in the church has also been placed in the cellar underneath the basement, and a flue carried from it to the vestry so that it, as well as the auditorium, can be heated by it. Other improvements, including plumbing and electric lights for the vestries and halls, are among the certainties of the near future. Under the lead of Pastor Handy the Methodists are to assist the other societies in entertaining the State Y. P. S. C. E. Convention the coming month.

Ludlow. — Rees W. Davies and Edna L. Fletcher were united in marriage at the home of the bride's mother, by Rev. A. E. Atwater, of Barre, Sept. 16. Mr. Davies is an efficient steward in this church, also treasurer of the Ludlow Savings Bank. Miss Fletcher is an accomplished young lady and is a zealous worker in all lines of church endeavor. A large circle of friends wish them a happy and prosperous career.

Montpelier. — The last Sunday in September, 10 were received into full connection and 3 on probation, 1 being baptized. Sixteen will come in by letter as soon as the letters can be secured. The week-evening prayer-meetings have from sixty-five to seventy-five present, and all the time is quickly taken. Everything moves on well.

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CHURCH REGISTER

HERALD CALENDAR

Central Circuit Pr. Mtg. at Southville, Oct. 10
New Bedford Dist. Min. Assn. at Marion, Oct. 17, 18
New Bedford Dist. Ep. League Annual
Convention, County St. Ch., New Bedford, Oct. 19
Revival Convention at Willimantic, Conn., Oct. 19
Providence Dist. Min. Assn. at Wickford, R. I., Oct. 22, 24

W. F. M. S. — The thirtieth anniversary of the New England Branch will be held in the Garden St. M. E. Church, Lawrence, Mass., Oct. 10-12. A meeting of the Conference and district secretaries will be held on the 9th, at 7:30 p. m. On Tuesday evening there will be a public meeting, to be addressed by Rev. Dillon Bronson, of Salem. Wednesday evening will be missionary evening, with addresses by Miss Mary E. Danforth and other returned missionaries.

Delegates and members of the executive committee desiring entertainment are requested to correspond at once with the chairman of the entertainment committee, Mrs. S. V. Shackford, 63 Newbury St., Lawrence, Mass. For railroad rates and trains see notice of committee below.

A. W. PHINNEY, Rec. Sec.

W. F. M. S. RAILROAD NOTICE. — Annual meeting at Lawrence, Mass., Oct. 10-12. Round-trip tickets will be sold, good going Oct. 8 to 12, and return-

ing Oct. 9 to 13, for two cents per mile from points within 25 miles of Lawrence; one dollar from points from 25 to 35 miles, and one and one-half cents per mile from points more than 35 miles from Lawrence. Tickets will be for sale in Massachusetts at Boston, Ayer, Fitchburg, Gardner, South Framingham,

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This next year promises to be very important to our church.

The General Conference

meets in Chicago in May. We shall report it carefully. The air is full of suggestions concerning changes in the polity and management of the church. We shall keep you informed of such of these as are worthy of notice.

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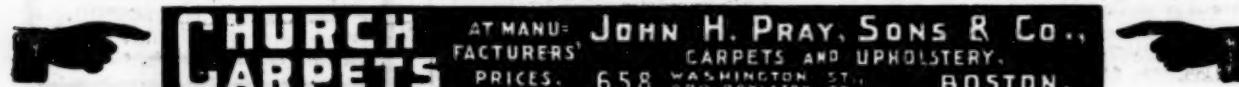
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W. H. M. S.—The annual meeting of the Woman's Home Missionary Society of the New England Southern Conference will be held in the Federal St. Church, New London, Conn., on Wednesday and Thursday, Nov. 8 and 9. Delegates will be expected from each auxiliary throughout the Conference, and the hospitality of the church is extended to all. As this meeting is held after the annual meeting to be held at Pittsburg, will each auxiliary send its delegate or representative with full power to respond to the pledges for the year to come.

It is hoped the ladies will bear in mind that this is a very important meeting, and that there will be a large attendance.

Mrs. J. A. SOUTHARD,
Conf. Cor. Sec.

MARRIAGES

DRURY—LEAVITT—In Athens, Me., Sept. 10, by Rev. M. S. Preble, Mark Drury and Alice M. Leavitt, both of Athens.

HALL—QUIMBY—In Stark, Me., Sept. 3, by Rev. Joseph Moulton, Robert Hall, of Providence, R. I., and Bertha Patience, daughter of Mr. and Mrs. Alceo Quimby, of Stark.

SANBORN—OWEN—In Chicopee, Maine, Sept. 14, by Rev. Wm. Bragg, Fred. B. Sanborn, of Standish, and Mary L. Owen, of Buxton.

DOCKHAM—CLAYTER—In Searsport, Me., Sept. 16, by Rev. H. W. Norton, Everett Dockham and Catherine L. Clayter, both of Prospect, Me.

DURGIN—DOUTY—In South Ridge, Mass., by Rev. C. H. Basford, Edgar R. Durgin and Frances B. Douty, both of Southbridge.

O'LEARY—WATSON—In Needham, Aug. 17, by Rev. J. H. Thompson, Frank W. O'Leary, of Needham, and Annie Watson, of Dover.

HAYES—CROSS—In Needham, Aug. 23, by the same, Wm. Hayes, of Woburn, and Mrs. Annie B. Cross, of Needham.

OSBORN—FAIRBAIRN—In Needham, Aug. 23, by the same, George A. Osborn and Frances H. Fairbairn, both of Boston.

KENT—PETTIS—In Newton Upper Falls, Sept. 14, by the same, James W. Kent and Lillian H. Pettis.

AUSTIN—CHRISTIAN—In Roxbury, Mass., Sept. 20, by Rev. John R. Cushing, George W. Austin and Grace M. Christian, both of Boston.

ANDREWS—MCKENZIE—In South Essex, Mass., Sept. 18, by Rev. Joseph Simpson, Albert R. Andrews and Neva E. McKenzie.

BENIER—JEFFERS—In Industry, Maine, Sept. 23, by Rev. Joseph Moulton. Stanley Benier, of Madison, Me., and Dora L. Jeffers, of Industry.

CHILDS—MILLAN—In Cambridge, Mass., Sept. 27, by Rev. W. N. Mason, Charles H. A. Childs and Anabel Edison, daughter of Alexander Millan, both of Cambridge.

Health for ten cents. Cascarets make the bowels and kidneys act naturally, destroy microbes, cure headache, biliousness and constipation. All druggists.

REVIVAL MEETINGS.—A series of special meetings, conducted by Miss Cassie Smith, will be begun Friday, Oct. 6, in the Egerton Square M. E. Church. A cordial invitation to attend these meetings is extended.

Forest Hills cars pass the church.

Nursing mothers will find that Mellin's Food gives them more strength and increases the flow of breast milk.

30TH ANNIVERSARY.—The 30th anniversary of the M. E. Church in Beverly, Mass., will be held in October, beginning Sunday morning, the 18th, with a sermon by the pastor, on Methodism, and continuing five evenings—Monday, church service; Tuesday, Sunday-school service; Wednesday, Epworth League service; Thursday, the Ladies' Societies; and Friday, a jubilee. Excellent speakers are secured for every evening. All former pastors and members are cordially invited to attend.

W. N. RICHARDSON, Pastor.

W. H. M. S. SUPPLIES.—Auxiliaries of the Woman's Home Missionary Society will please write to Mrs. Rev. A. A. Lewis, Gardiner, Maine, the agent for supplies, in reference to applications for supply work for the Maine Conference. Give the new secretary all the help possible, and do not wait for her to write to each society.

ISABEL S. ALLEN.

METHODIST SUNDAY SCHOOL WORKERS UNION will hold its next meeting Monday, Oct. 9, at Bromfield St. Church. Prof. J. M. Barker, of the Boston School of Theology, and Rev. J. W. Bradley, Ph. D., of the Philadelphia Conference, will be the guests of the evening. Supper will be served at 6.15; program at 7. Tickets for members 50 cents; for non-members, 75 cents; now on sale at C. R. Magee's, 28 Bromfield St. Membership tickets for the remainder of the year may be secured for fifty cents.

WM. F. MOORE, Sec.

W. H. M. S.—The eighteenth annual meeting of the General Board of Managers of the Woman's Home Missionary Society will be held in Christ Church, Pittsburgh, Pa., beginning Wednesday, Oct. 18, at 10 a. m., and continuing in session eight days. An unusually large delegation, with an increased number of interested visitors, is expected to assemble at this meeting, and the presence of the Holy Spirit is invoked for manifold blessings.

In behalf of the Society,

Mrs. F. A. AIKEN, Rec. Sec.



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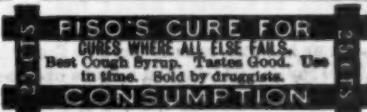
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OBITUARIES

Do any hearts ache there, beyond the peaceful river?
Do fond souls wait, with longing in their eyes,
For those who come not, will not come forever,—
For some wild hope whose dawn will never rise?

Do any love there still, beyond the silent river;
The ones they loved in vain, this side its flow?
Does the old pain make their heart-strings ache
And quiver?—
I shall go home, some day, go home and know.
The hill-tops are bright there, beyond the shining river,
And the long, glad day, it never turns to night,—
They must be blest, indeed, to bear the light forever,
Grief longs for darkness to hide its tears from sight.

Are tears turned to smiling, beyond the blessed river,
And mortal pain and passion drowned in its flow?
Then all we who sit on its hither bank and shiver,
Let us rejoice, — we shall go home and know.
— Louise Chandler Moulton.

Griffin. — Charles J. Griffin, for sixty-three years a member of the Methodist Episcopal Church in Methuen, Mass., died at his home in that place, July 27, 1899, at the advanced age of 83 years, 4 months, and 2 days.

He was a sincere Christian, an honest, upright citizen, an excellent neighbor, and a loving husband and father.

His mind and health had been failing since the death of his wife, about five years ago, but his trust and faith never faltered. He was only confined to his bed four days, and his disease (congestion of the lungs) rendered speech difficult; but on the day of his taking his bed he read and prayed aloud with a member of his family.

No one can doubt that he has received the "well done" of the Master whom he has so faithfully served as exhorter, church steward, trustee, and Sabbath-school teacher, and that

he now "rests from his labors, and his works do follow him."

ELLA C. G. PAGE WEEKS.

Smith. — Exceedingly touching was the death of the subject of this memorial, Mrs. Ida E. Smith, which occurred at the hospital in Montreal, June 28, 1899. The daughter of Jonathan and Amy Knapp, she was born in St. Armand East, P. Q., Oct. 11, 1865.

She was educated at the Freleighsburg grammar school and Saxton's River Academy, and on the twenty-second anniversary of her birth was united in marriage with Mr. S. H. Smith, who was afterward called to preach the Gospel, and in the spring of 1892 entered the Vermont Methodist ministry, where they labored together until her death. She leaves a husband, mother, sister, and daughter Grace.

At the age of nineteen she was converted to God, and her Christian life afterward was definitely characterized by conscientiousness and faithful adherence to principles of right and discharge of all religious duties. She was an unassuming yet confident and trusting Christian whom to know was to love. From her life there radiated a quiet yet forceful influence for good, drawing Christward all who knew her. Hers was the blessed experience of knowing the deep things of God, which comparatively few understand, her experience manifesting itself in an unfaltering trust and faith, enabling her to look on the bright side of life, which spirit animated her to the day of her death, thus fully illustrating the power of divine grace to which her voice so freely testified. While she had much for which to live, even in the presence of death her sole apparent desire was the perfect will of God in complete self-resignation.

Mrs. Smith was an ardent friend of the foreign missionary work, and an earnest supporter of all the varied interests of the church, being especially useful in the social meetings and Sunday-school work.

The funeral services at Swanton were attended at the Methodist Episcopal Church, many friends from other towns uniting with the congregation with which she has so faithfully labored, evidencing the large place she held in the hearts of those who knew her best. Rev. L. O. Sherburne, the officiating clergyman, gave an appropriate address, yet in sympathy with her wishes carefully avoided any eulogistic reference to her unassuming yet impressive life.

Never does our faith in immortality and the glories of the resurrection shine brighter than in the presence of death. Thank God, "to die is gain," and in the final Easter morning of the world the redeemed will be made like Him who redeemed them, and we shall see them again and be with them forever.

R. J. CHRYSTIE.

Graham. — Caroline H. Graham was born in Rumford, Me., Aug. 24, 1829, and died at her home in Rumford Centre, Sept. 19, 1899, aged 70 years and 26 days.

She was first married to Charles H. Rolfe, of East Rumford. She lived in California eleven years, and was the mother of two children. In July, 1871, she married John C. Graham. It was not until middle life that she experienced religion, and a few weeks before her death she united with the Methodist Episcopal Church of Rumford Centre, the home of her choice. Sickness prevented her attendance at the meetings of the church, as she would like to have done, in later years. About six years ago she fell and broke her leg and never fully recovered, always having to use a crutch. On Jan. 2, 1898, she had another fall, and this time broke the other leg. From this time on she was confined to her bed, and here, while suffering intensely at times, she would delight to converse with her pastor and others about her Lord. Her trust in Him was strong, for "peace that passeth understanding" was hers. She looked forward to the time when she would be at rest with Jesus. When in years past she had enjoyed good health, she found pleasure in doing the Master's will by visiting the sick and being of any assistance.

She leaves, to mourn their loss, one son, Fred J. Rolfe, a husband, and four step-children — three sons and one daughter. The relatives have the sympathy of a large circle of friends and neighbors who sorrow with them for one who is, and will be, greatly missed. Funeral services were held at the home, the pastor, Rev. W. E. Purinton, officiating.

Mears. — Mrs. Eliza J. Mears was born in Bristol, Me., May 11, 1815, and died in Manchester, Me., June 27, 1899, at the age of 84 years, 1 month, and 16 days.

Her union in marriage with Edmund Mears continued almost fifty full years. Her parents were John and Nancy Fountain — types of the best sturdy stock of early New England Methodists. Their home was the frequent visiting place of the traveling preachers and their families. Eliza was the oldest of nine children, all of whom grew to maturity.

Mrs. Mears was converted in early life and joined the Methodist Episcopal Church, of which she remained a consistent member until her death. Her character was so well poised that amid all the discouraging and difficult duties incident upon bringing up a family of ten children under very moderate circumstances she kept cheerful, courageous and hopeful. Unselfish principles dominated her life; when anxiety was manifested, it was in behalf of those about her rather than for herself. In her disposition she was kindly toward all; no one ever sought help of her in vain. In her estimate of the conduct of others she was remarkably charitable. Her presence in the home was a benediction. The lot which fell to her was one of un-

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Something About the New Discovery for Curing Dyspepsia

[From Mich. Christian Advocate.]

Rev. F. I. Bell, a highly esteemed minister residing in Weedsport, Cayuga Co., N. Y., in a recent letter writes as follows: "There has never been anything that I have taken that has relieved the Dyspepsia from which I have suffered for ten years except the new remedy called Stuart's Dyspepsia Tablets. Since taking them I have had no distress at all after eating and again after long years can sleep well. Rev. F. I. Bell, Weedsport, N. Y., formerly Idaho, Colo."

Stuart's Dyspepsia Tablets is a remarkable remedy, not only because it is a certain cure for all forms of indigestion, but because it seems to act thoroughly in old chronic cases of Dyspepsia as well as in mild attacks of indigestion or biliousness. A person has dyspepsia simply because the stomach is overworked, all it wants is a harmless vegetable remedy to digest the food and thus give it the much-needed rest.

This is the secret of the success of this peculiar remedy. No matter how weak or how much disordered the digestion may be, Stuart's Dyspepsia Tablets will digest the food whether the stomach works or not. New life and energy is given not only to the stomach but to every organ and nerve in the body.

A trial of this splendid medicine will convince the most skeptical that Dyspepsia and all stomach trouble can be cured. Send for little book on Stomach mailed free by addressing F. A. Stuart Co., Marshall, Mich. So popular has the remedy become that Stuart's Dyspepsia Tablets can now be obtained at any drug store at 50c. per package.

Mears. — Mrs. Eliza J. Mears was born in Bristol, Me., May 11, 1815, and died in Manchester, Me., June 27, 1899, at the age of 84 years, 1 month, and 16 days.

Her union in marriage with Edmund Mears continued almost fifty full years. Her parents were John and Nancy Fountain — types of the best sturdy stock of early New England Methodists. Their home was the frequent visiting place of the traveling preachers and their families. Eliza was the oldest of nine children, all of whom grew to maturity.

Mrs. Mears was converted in early life and joined the Methodist Episcopal Church, of which she remained a consistent member until her death. Her character was so well poised that amid all the discouraging and difficult duties incident upon bringing up a family of ten children under very moderate circumstances she kept cheerful, courageous and hopeful. Unselfish principles dominated her life; when anxiety was manifested, it was in behalf of those about her rather than for herself. In her disposition she was kindly toward all; no one ever sought help of her in vain. In her estimate of the conduct of others she was remarkably charitable. Her presence in the home was a benediction. The lot which fell to her was one of un-

usual hardship and trial; yet she bore the same uncomplainingly.

For some years of late she suffered from rheumatism and could walk about only with help. The closing time was spent with her daughter and husband, Mr. Virgil Scribner, where she was most kindly and tenderly cared for. On Saturday she rode out for a little while. On the following Tuesday morning she awoke with the heavy breathing of apoplexy, and immediately passed away.

Her mortal part was laid away in the cemetery, on one of the beautiful sweet days of June. Her greater monument is in the lives of her sons and daughters, of whom six mourn her departure, namely: Mrs. L. P. Williams, of San Francisco, Cal.; Mrs. G. Whittemore, of Scranton, Pa.; Mrs. Mary Scribner, of Manchester, Me.; John L. Mears, of Geyser, Mont.; Edward Mears, of Gardiner, Me.; and Rev. James F. Mears, of New England Conference. The funeral services were conducted by Rev. Dr. E. S. Stackpole, of Augusta, assisted by Rev. Mr. Leitch of the Baptist Church, East Winthrop.

J. F. M.

Codding. — On Friday, Aug. 18, 1899, Sarah P. Codding passed to her heavenly reward from her home in North Dighton, Mass.

She was the youngest born of that large and useful family which made up the household of Father Bates. She was born again from above in early childhood, and soon united with her father's church, continuing to the end a loyal Methodist.

For more than a third of a century she and her husband, James H. Codding, made their home a centre of influence for good. Prophets of God were always welcome. All who entered went away with a higher appreciation of home. In Taunton and North Dighton they lived and wrought together until suddenly the Father's summons came to the head of the household, and for the eight years since then her heart has wavered between two worlds.

In an exceptional manner Mrs. Codding showed a refined, unobtrusive, thoughtful helpfulness for all. Strong in character, loyal to her convictions, noble in ideal, true in thought, humble before God, she has enriched the world in her life.

With her father and so many brothers ministers in the church of God, she often spoke of herself as belonging to the itinerancy, and said that since she could not herself preach as they did, she did what she could in giving her first-born, Lewis Bates Codding, to that holy work.

We who still tarry here are loth to believe that she was old — scarcely sixty-eight — but in the Divine standard she was "full of years," and now, gathered at the fathers, awaits the resurrection of the just. "May our last end be like hers!"

She leaves behind her son and daughter, grandchildren, a brother and sister, many other relatives, and a host of friends, while she has gone on before to be with her Saviour and to clasp hands with the loved ones yonder.

A Christian funeral was held at the home, with flowers, with notes of hope, with prayer and promise, with sad eyes yet with hearts filled with courage and trust and gratitude. Lewis B. Walker, the blind soloist, long time a dear friend of her son George, sang two selections. Rev. Charles H. Shank of the Christian Church read the Scriptures. Dr. L. B. Bates, her only remaining brother, and Rev. Geo. H. Bates, a nephew, spoke of her life as God had blessed her in all these years, and the pastor closed with prayer. Then we bore her to Taunton to a quiet spot in beautiful Mt. Pleasant Cemetery, where the body waits the reunion. An abundant entrance has been ministered to her spirit as she has entered into the joys of her Lord.

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October 4, 1899

Admiral Dewey's Welcome

[Continued from page 1281]

he glowingly recounted the events which led up to the never-to-be-forgotten day in Manila Bay, and reviewed the career of the hero who stood before him. The Admiral's reply could scarcely be heard even by those who stood within the privileged circle, so overcome was he by the emotions of the moment, and so vociferous was the cheering. With great hesitation he said: "It would be quite impossible for me to express in words how deeply I am moved by this — all these honors, one after the other. This beautiful cup, the freedom of the city, this great, magnificent reception. I cannot say what I want, but, speaking for myself and the gallant squadron I had the honor to command at Manila, I thank you from the bottom of my heart." Then, turning to the captains of his fleet, the Admiral, modestly and generously, said: "These are the men who did it. Only for them I could not have done what I did." Then the Admiral introduced his captains, and Lieutenant Brumby, his flag lieutenant, to everybody on the platform.

Leaving City Hall, the Admiral disappeared in his carriage down Warren Street to meet his boat, the "Sandy Hook," at Fall River pier, which was to take him up North River to 129th St., where he was to head the great parade. So prompt had been the movements of the Admiral, and so excellent was the discipline of the bodies of troops that formed the procession, that shortly after eleven o'clock, the hour appointed, Major Gen. Roe gave the order to march.

The rare privilege of a seat on the reviewing stand in Madison Square had been secured for the writer by his naval friend, and thither we went immediately after the exercises at City Hall. Making our way with difficulty through the crowd at 23rd Street, we reached the stand, near the Worth Monument, before the parade of 30,000 men started six miles to the north. Our seat was back of, and not thirty feet from, the reserved space which was to be occupied by the Admiral and the city's guests in reviewing the procession. Sitting there, in the section assigned to naval officers and their families, protected from the chilly northwest wind by tall hotels — the Albemarle and the Hoffman — and with the magnificent triumphal arch close at hand on our right, there was a most fortunate and grateful opportunity to study what was passing before our eyes, and to ponder the significance of an ovation which has drawn to the metropolis a million and a half spectators, and paralyzed its urgent industries for two full business days. Opposite us across Fifth Avenue and encroaching upon the grounds of Madison Square were immense stands with a capacity for many thousands of sight-seers, who willingly paid from \$5 to \$3 a seat. On the high brick building to our left, a well-known department store had erected its advertising signs, while from the roof kites were raised, bearing flags and streamers, and the trees in the park were festooned by myriads of long, colored ribbons let go at intervals, which after describing snake-like curves in the air, settled upon them. Every roof in the neighborhood was alive with spectators. Between the stands opposite multitudes crowded to secure a standing-place on the sidewalk, but were forced farther forward by the enormous pressure from behind, requiring the utmost efforts of several mounted police to hold them in check. The stands on both sides were quickly filled. Meantime, as there were hours to wait, there was opportunity to study the massive and beau-

tiful arch near at hand, whiter than the clouds above our heads. Only a part, the northern side of it, of course, was visible to us. The eye wandered pleasingly over its noble proportions and its artistic groups. Its intention was evident at a glance — to symbolize the power of the United States as a maritime nation; and the National Sculpture Society, whose members freely contributed their time and their genius to its creation, made a wonderful success of their patriotic work. The Arch is Roman in design, and rests on eight columns, four on each side. Its height is one hundred feet. The columns are surmounted by statues of famous naval commanders. Against the pier of each arch was attached a symbolic group of figures. That nearest us was entitled "Peace," the work of Daniel C. French. A farmer, with a scythe over his shoulder, a woman at his side with an infant in her arms; by the side of the woman an artisan seated, with leather apron and holding a sledge-hammer in his strong right arm; by the side of the man a boy with his hand lying on an open book which lies on the lap of a school-mistress whose left hand supports a medallion of Dewey — over all, on a pediment, the Angel of Peace, with outstretched wings, holding an olive branch in her hand. This description is bald, but then no words could fitly describe a work of genius the full meaning of which many hours of intent study would scarcely satisfy. Turning the eye above, a part of the inscription on the north side was visible: —

To Admiral George Dewey
Greeting, Welcome, Honor,
From the People of New York
September XXX, MDCCXIX.

Lifting the eye higher still, the crown of the whole structure stood out in bold relief — a group symbolizing "Victory upon the Sea." The veteran sculptor, J. Q. A. Ward, president of the National Sculpture Society, was its creator. A female figure, with outstretched wings, standing in a floating chariot drawn by five sea horses, on the backs of some of which were tritons, evidently summed up the meaning of the Arch. The rest of it simply but elaborately explained the idea in detail. No attempt, of course, is here made to describe the Arch in full — only what was visible to us as we sat on the reviewing stand. Mention, however, should be made of the avenue of white columns that formed its approach from north and south. These stood in pairs, at intervals of about forty feet. Fronting each was a figure of Victory holding a wreath over the heads of the troops that were to march in the procession. One pair of these was directly in front of the seat on which we sat. It seemed incredible, as we gazed upon it, that this wonderful creation of artistic genius could have been erected in the short space of six weeks. It evoked a sigh that the material was so perishable, and a devout wish, which we feel sure was shared by the millions who watched its erection, that its superb conceptions might be wrought into enduring form.

It was nearly two o'clock when the cheers from the stands north of us announced the

approach of the van of the procession. This consisted of platoons of mounted police. Following this escort came carriages, in the first of which was seated the hero for whose arrival all waited — Admiral George Dewey. It drove rapidly to the reviewing stand, and was greeted with an ovation commensurate with the enthusiasm felt by all. In vain the ushers on the stand begged all to be seated. No one heeded. Everybody was on his feet. Cheer after cheer rent the air as the Admiral, escorted by the Mayor, left the carriage and took his seat on the stand. Carriage after carriage followed, filled with officers from both branches of the service and municipal authorities. Particular attention was given to those containing Rear Admirals Schley and Sampson, Sir Thomas Lipton, and Major Generals Miles and Merritt. It must be conceded that the favorite of the hour, next to Dewey, was the gallant officer who handled the "Brooklyn" in the Santiago fight — Rear Admiral Schley.

After the city's guests had taken their seats, the procession proper appeared, led by Major General Roe. Sousa's band of 135 pieces, playing the famous march from "El Capitan," excited great enthusiasm as it passed by. The sailors of the "Olympic," 250 strong, had the right of the line, and their blue uniforms and bronzed faces thrilled all the onlookers. The Naval Brigade of the North Atlantic Squadron, over 2,000 strong, followed, evoking sympathetic exclamations and remarks from the naval officers sitting near us, who recognized many a friend or shipmate among its officers. As each company passed the stand the sword salute was given by the officer in charge and was courteously acknowledged by the Admiral. Following the navy contingent came that of the army, the handsome uniforms and precise marching of the West Point cadets receiving special attention. After the regulars had passed on, the naval militia of several States had their turn. That of New York was led by the Governor of the State in person, and the frenzied cheers that greeted his approach apprised all who was coming, for none but "Teddy" could have evoked them. No handsomer figure sat on horseback in the procession than that of sturdy Governor Roosevelt, attired in his simple civilian dress of frock coat and silk hat. Space is wanting to describe in detail the rest of the procession, which filed past in seemingly endless ranks, but which came to an end about 6 P. M. with the veterans of the G. A. R., who did not appear as an organization, but were led as an association of individual members by the gallant and Christian Major General O. O. Howard. General Howard saluted Admiral Dewey, and the Admiral returned the salute and then leaned forward. The General pulled his horse over to the right, then, taking the lines in his teeth, reached out his one hand, which was warmly grasped by Dewey, while the crowd yelled its approbation.

Last of all, however, in our memory, as he was first and central of all in the procession, was the hero in whose honor all this splen-did parade was instituted and executed. Admiral George Dewey, the third in our national history to bear this exalted title, may now enjoy his well-earned rest, secure in the affection and gratitude of his country-men.

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